

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 299.

## THE SPIRITUAL TELEGRAPH.

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### PERSONAL AND SPECIAL NOTICES.

#### Dedworth's Academy.

R. P. Ambler will lecture at Dedworth's Academy, next Sunday, and the three following Sundays, morning and evening.

#### Lectures in Williamsburgh.

William Fishbough will lecture in the Hall of Bank Building, corner of Fourth and South Third-streets, Williamsburgh, next Sunday, and for several Sundays following, morning and evening, at the usual hours for Church service, indicated by the ringing of the bell. Subject next Sunday morning, "Regeneration and the New Birth;" in the evening, "What and Where is the Spirit-World?"

#### Miss Hardinge in Brooklyn.

Miss Emma Hardinge will lecture at Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, on next Sunday, at 3 o'clock P. M., and on the two succeeding Sundays, at the same hour and place. Subject, "Spiritualism and the Bible."

#### Spiritual Healing, 1088 Broadway.

All curable diseases treated without medicines, by the "laying on of hands." Our success in the past gives us hope in the future.

R. P. WILSON.

if

P. A. FERGUSON.

Mrs. Caroline E. Dorman has returned to this city, and may be seen at 34 East Twelfth-street, corner of University Place. As I know from observation that she is one of the best clairvoyants, I feel it my duty to bear my testimony here for the benefit of those who need such services. I do it of my own accord, and without her knowledge. Those who wish to see a clairvoyant may rely upon full satisfaction.

if

O. H. WELLINGTON.

#### Mrs. Hatch's Meetings.

Mrs. Cora L. V. Hatch will speak in the Brooklyn Institute, corner of Concord and Washington-streets, every Sunday afternoon, at three o'clock; and in Stuyvesant Institute, 639 Broadway, New York, every Wednesday and Friday evening, at half past seven o'clock.

#### Mr. Harris' Meetings.

Rev. T. L. Harris lectures every Sunday, morning and evening, at the University Chapel, corner of University Place and Waverly Place, opposite Washington Square.

#### Communications on Hand.

We have several communications on hand, from earnest, kind friends, which we have been desirous of publishing ere this, but have deemed it proper to defer them to give place to matter of more immediate interest. We hope to be able to publish one of those from T. L. Nichols, in our next issue.

Our proportion of long articles is large, and if our friends would divide their subjects, or condense those articles that will admit of condensation into one or two columns in length, we shall be able to insert them sooner after their receipt.

#### Butter and Cheese.

Several reform farmers in the country, who feel deeply interested in an equitable system of commerce, have made arrangements with S. T. Munson, 5 Great Jones-street, to receive their butter and cheese, and sell it at first or wholesale prices directly to the consumers, without the intervention of jobbers' or peddlers' profits. We hail the event as another indication of substantial progress in the right direction.

## The Moving World.

The capture of Col. Anderson and his party in Nicaragua, seems to have brought Gen. Walker's last filibustering expedition to a conclusion. This event occurred on the 24th ult. Anderson, it appears, being closely pressed by the Nicaraguans, on hearing of the surrender of Walker, dismantled and evacuated Fort Castelle, burned the buildings about it, broke up the engine of the steamer *Virgin*, and seizing what cattle and goods were to be found in the neighborhood, descended the river and opened a negotiation with Captain Sands, of the U. S. steamer *Susquehanna*. Captain Sands, in view of his instructions, the strong language of the President's Message, and more than all, the suspension of Captain Chatard for not arresting Walker, determined to strain a point for the purpose of making sure of Anderson. He accordingly steamed up the river some nine miles, and made a clean thing of it. Anderson and his men at once surrendered, and are on their way to the United States.

Captain Sands, of course, violated technically the rights of Nicaragua, by entering that country with an armed force. But no one has a right to complain of the breach of international law but Nicaragua herself, and the act was done for her benefit. If she is satisfied, we shall be able to endure it; and we call on all who may find a storm incessantly rising within them, to suppress their indignation.

The only good as yet visible that has grown out of Walker's defeated expedition, is the fact, that it compelled Nicaragua and Costa Rica to conclude a hasty peace. Costa Rica withdrew her claims to Forts San Carlos and Castello, and to the control of the San Juan River; and accordingly, the Transit Route will be free from further interruption from that source.

The main army of the Mormons, it is stated, is about ten thousand strong, but is said to be poorly clothed, armed and provisioned. The declarations of Brigham Young, which are generally made at their religious meetings, are so full of rhapsody, that it is difficult to gather from them what his precise intentions are. He promises his followers that none of them shall be slain; that their enemies shall perish, and not one of them reach the Holy City alive. But just how this is to be accomplished, does not appear. He says their enemies desire to meet them on a battle-field, where they may be mowed down by the cannon, but he shall do no such thing. He shall act in the spirit of the old couplet:

"He who fights and runs away,  
Lives to fight another day."

At the same time, he exhorts the Saints to hold everything in readiness—goods and provisions packed—for, if need be, fire shall consume their houses and their crops; and their enemies find not one stone upon another, or a morsel of food for man or beast, in Salt Lake City or its surroundings.

Brigham Young does not distinctly throw off his allegiance to the United States, but says that he is Governor of Utah; that he has received no official notice that he has been superseded; or been required to yield any of his authority into other hands. Accordingly he is bound to defend the Territory against aggressions from any quarter, whatever the pretensions of the aggressors. We fear Brigham has a show of right in this, and that our Government, with the blundering fatality which has characterized its conduct of the expedition in other respects, has also failed in this. Certainly a proclamation calling on the people of Utah to maintain their allegiance, before attacking them with fire and sword, would be no great stretch of prudence or moral propriety, and would be altogether in accordance with former precedents.

Seventy-six wagons, belonging to government contractors, have been destroyed by the Mormons in a manner particularly cool. A large body of them armed made a descent on the camp, and arousing the wagon-master, bade him unload his vehicles and save his property. They then made a bonfire of the wagons, excepting one which they presented to the party to take them back to the States, and drove off the cattle to Salt Lake City.

There is much dissatisfaction in the Utah army, pent up as it is among the snows in the mountains, and on short allowance, with the prospect of possible starvation ahead before winter closes. Gov. Cumming has issued a proclamation, not declaring the Territory in a state of rebellion, but charging treasonable acts on certain individuals, with the countenance, it is believed, of their late Governor; and calling upon all armed parties in opposition to the United States to disperse. Gov. Cumming, it is also said, has forwarded an official notice to Brigham Young of his having been superseded in office.

By the capture of certain Mormons, and papers found in their possession, it appears that the destruction of U. S. property by the Saints, has been performed by the direct orders of Brigham Young. This, of course, unless disavowed by him, implicates him as the chief of those treasonable persons spoken of in the proclamation of Gov. Cumming.

There are three separate legislative bodies in Kansas. 1. The Free-State Legislature, who adhere to the Topeka Constitution. This body assembled a short time since at Topeka, and adjourned to Lawrence. 2. The Territorial Legislature, chosen in October, by a pretty general vote of all parties. This is the Legislature called together by Stanton, and is strongly Free-State. 3. The Legislature just elected under the Lecompton, or bogus constitution, the complexion of which is not fully ascertained. In the choice of this body the Free-State men, as a party, refused to vote. A spontaneous ticket, however, was run in opposition to the Lecompton nominations as is rumored, with a partial success. This Legislature will assemble at the call of Calhoun, president of the Lecompton Convention. The other two Legislatures are supposed to be now in session.

It is said to be Mr. Buchanan's latest determination to force the Lecompton Constitution through Congress, and upon the people of Kansas, in defiance of all opposition. We shall see. A vote was taken in Kansas, on the 4th, by authority of the Territorial Legislature, with the following ballots: "For the Lecompton Constitution without Slavery. For the Lecompton Constitution with Slavery. Against the Lecompton Constitution." A large vote was polled, but almost wholly by Free-State men, who restricted themselves to voting against the Lecompton Constitution in any form. This vote is reported by telegraph at about fifteen thousand; and if the people of the United States are still to be considered as Freemen, must have its weight in Congress.

The news from Europe is encouraging. The money market and trade generally are improving; and cotton and American securities are in better demand.

The war in India is savagely progressing. In addition to the children, a large number of the more distant relatives of the King of Delhi, have been put to death for treason. Some important victories are announced in the British papers. One of these is headed, "7,000 rebels killed at Lucknow." A little change in this phraseology, would alter greatly the first impression on reading it, and perhaps be equally proper. "7,000 patriots slaughtered at Lucknow," would, indeed, change the whole affair, and be suggestive, we apprehend, of the real character of the battle.

An earthquake has occurred at Naples, destroying a large number of lives; some estimates make it as large as twenty thousand.

Our city authorities are taking active measures to defeat, by putting all strangers on their guard, the numerous swindling shops, where bogus railroad and California tickets are sold, and people from all parts of the world are robbed of their money. Surely, though these operators are particularly expert at whipping the devil around a stump, their direct suppression is possible. If not, it is clear that we need less laws, but better ones.

Gen. Walker has written a long letter to the President, in which he claims never to have violated the laws of the United States; to be still President of Nicaragua, and of course an independent sovereign himself; and complains that the Government through its officers has in various ways, illegally and unconstitutionally, interfered with his rights. He declares that he will persist, by all legal and possible means, in vindicating his claims, and substantiating his rights, in Nicaragua.

The pews at Mr. Beecher's church, in Brooklyn, in addition to which have been recently introduced folding chairs in the aisles, number 296. At the annual rental, last week, the pews and chairs brought the large sum of \$16,250, being an increase of two or three thousand over last year. There is also a free gallery to the church, and altogether it will accommodate an audience of about 4,000 persons. On pleasant Sunday evenings, it is asserted, fully as large a number as this often go away, for the lack of standing room within the walls.

The recent failures in London are set down at fifty-five, with liabilities amounting to \$75,000,000. The liabilities of suspended houses in the provinces, including five banks, are computed at \$175,000,000.

It is rumored that Robert J. Walker is about to establish a paper in New York, with a capital of \$200,000.







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NEW YORK, SATURDAY, JANUARY 23, 1858.

WHOLE NO. 299.

## The Principles of Nature.

### MANIFESTATIONS AT CLEVELAND.

CLEVELAND, December 13, 1857.

MR. CHARLES PARTRIDGE:

Dear Sir—I am requested by my Spirit-friend, Capt. Robert Kidd, to write a history of some manifestations that have occurred at this place within the last two or three months, and send it to you for publication in the SPIRITUAL TELEGRAPH, provided it should meet your approval. I will endeavor to give you a plain statement of facts, leaving you to dress and present them to your readers as you may think proper.

Yours for truth.

S. W. TURNER.

#### INCIDENT OF THE MONEY.

On Wednesday, August 26, Mr. William Hume lost his pocket-book containing five dollars in bills—one one, and two twos—which fact was communicated to us by Mr. H. on Thursday morning the 27th. At dinner the same day, Capt. Kidd (the Spirit) commenced rapping. We interrogated the Spirit, to know if he could find the medium's money, and received in answer the promise to try. On Friday the 28th, the Spirit informed us he had found the medium's money, but refused to return it at that time. On the following day, the 29th inst., another Spirit, Mr. Patrick Murphy, Esq., from Dublin (as he calls himself), informed us by raps that Capt. K. had taken out two dollars from the pocket-book.

On Tuesday, September 1, the Spirits gave orders for us to hold a circle on Wednesday evening, at which time they said they would bring the pocket-book and money. On Wednesday evening as promised, the book was returned, short two dollars, and thrown into the lap of a lady present. Upon inquiring about the missing two dollars, we were informed by the intelligences that the money was on board the steamer *North Star*, then at her dock in this place.

On Thursday the writer, in company with Mr. William Hume, went on board the steamer. Immediately on entering the gangway of the boat, Mr. H. was entranced, and I was seized by the hands of the medium, and led to the spot, where the money was found by myself, under the directions of the Spirit. The money was found about eight and a half feet from the main deck, on the top of a string handsomely folded up in folds about half an inch square, so tightly folded and pressed as to require much time and patience to unfold it without destroying the bill, so firmly had it adhered together.

After the bill had been unfolded and examined by Mr. Hume and myself, we sat down to meditate and wonder at the strange event. After the lapse of about fifteen or twenty minutes, I gave the bill to Mr. Hume, who sat facing me, distant about three feet. Mr. H. immediately placed the bill in his vest pocket. A few moments after, some remarks were made about the bill, when Mr. H. attempted to again produce the bill, when, to our astonishment and surprise, it was not to be found. Every pocket and place about Mr. H. was searched closely, but to no purpose; the bill was gone.

Mr. H. continued in close company with me the remainder of the evening at my residence. Immediately on our return to the boat, Mr. H. was entranced, and I was

again seized by the hand of the medium and led near to a pantry containing dishes, on the top shelf of which, some eight feet from the floor, was a close covered dish, toward which (using my hand) the medium pointed. Being out of reach, I seized a chair that stood near by, stepped up and uncovered the dish, when, to my surprise and utter astonishment, was revealed a bank note twisted like a cord, and tied in three knots so tight, that it was with much difficulty they could be unloosened without destroying the bill; but which I finally effected, when my astonishment was again increased at beholding the identical bill I had carefully marked on board the *North Star* not a half hour previous. After a close examination of the same, I placed the bill in my pocket-book, saying at the same time to Mr. Hume, it was no use for him to have the money, as I thought the Spirits would not let him keep it.

On the same evening, September 3, in company with Mr. Hume, the writer went down to the dock to witness the departure of the steamer *North Star*. The evening was one of Nature's best productions, beautifully bright and clear. After the boat had left, Mr. D. A. Eddy, the medium and myself, were standing upon the dock, no one else being present save the Spirits. I took the two dollar bill from my pocket, and gave Mr. E. the history of its appearance and disappearance, after which Mr. H. requested me to give him the bill, saying at the same time that the Spirits could not get it from him again.

Mr. H. drew from his pocket a common shot-bag containing something over two dollars and fifty cents in silver coin, and put the bill in the bag, shaking it well down at the time. Giving the upper end of the bag a twist, he at once placed it in the left hand pocket of his pants, saying at the same time, "There, I guess you (meaning the Spirits) won't get it again!" Immediately after repeating those words, he was entranced. After saying a few words, the Spirit said, "I must go." I asked where are you going? Ans. "To your house; and when I go I shall take something with me: good night," and he immediately left. Another Spirit at once controlled the medium, and said, "The fellow with the big black whiskers (meaning the Spirit that had just left) has taken the medium's money, every cent." Mr. Eddy and myself at once searched the medium closely. The bag and money were gone, and that, too, under circumstances entirely precluding the possibility of fraud or collusion. In a few moments after, Mr. E. and myself were entirely satisfied the money was gone. The Spirit left the medium. On coming to his normal state, nothing was said to Mr. Hume as to what had transpired on the occasion. I at once said to Mr. H., "Come, let us go home," and we at once began to walk toward my carriage, some six or eight rods distant; while making for the carriage, as was customary with Mr. Hume while walking, he placed both hands in his pockets; on so doing, he turned around, and with an accent of surprise, exclaimed, "There! now! by thunder, I am beat; not one cent to bless myself with! what shall I do?" After enjoying a good laugh, and assuring Hume all would be right, we parted.

tranced, and the Spirit said, "Captain, Mr. Kidd is here, and company with our friend, Mr. Eddy, and drove home, at the

same time determined in our own mind that we would closely watch and keep Mr. Hume by our side until the bag and money were found.

On arriving at my house, Mr. H. and myself went into the front parlor, and sat down. After the lapse of a few moments, I invited Mr. H. to go with me into the front yard, which he immediately did. While at the front gate, he was again under Spirit control, at the same time seizing me firmly by the collar of my coat, saying, "I see the fellow with the big black whiskers, that's got the medium's money." On he starts, dragging me along furiously after him, on the walk leading to the back part of the house. On arriving opposite the dining-room, he rushed in, dragging me after him with a force that four such men in their normal state could not have induced, exclaiming, on entering the room, "There! there!" pointing to the window on the opposite side. My eye at once caught the bag, setting in one corner of the window. Mr. H. let go his grip of me, and I walked across the room and took the bag from the window; the end of the bag was found tied in a hard knot; on examining the contents, the money was all there.

#### INCIDENT OF THE KEY.

On Monday, September 22, the writer lent Mr. Hume the key of his office to enter it for the purpose of writing some letters. While I was doing some out-door business, after unlocking the door (the key not being required to lock it again, it being a spring lock), Mr. Hume put the key in his pocket. After the lapse of some two hours, I went to the office and found Mr. H. engaged in writing, and a few moments after, we both left for home, leaving the door shut after us. After dinner, I went to my office, and on examining my pockets, found my key gone; I then remembered that Mr. H. had not given it to me again. After waiting something like an hour for the expected arrival of a gent in our employ, who had a duplicate key like the one in possession of Mr. Hume, the door was unlocked, and I went in to finish my business, telling him at the same time who had got my key. At the close of the business, we both left, I remarking that as soon as I got up to my house I would get my key from Mr. Hume. I however thought no more of it until my arrival the next morning at my office, when I found the office unlocked, and Mr. McDole there. I again said to him, "I have forgotten my key again." I stayed at the office until about eleven o'clock, when, having business up town, I got into my buggy and drove on. On my way, I came across Mr. Hume, and asked him where he was going. Ans. "Home;" meaning to my house. I thought of my key, and said, "Hume, you have got my key." Ans. "Yes;" and at once began to feel in his pockets for it. After manifesting some surprise at not having the key with him, it at once occurred to him that he had changed his vest, and the key was in the pocket of the vest he wore on the previous day. Feeling a little vexed with himself on making known to me this fact, I made answer, "Never mind, I will get it when I go to dinner." In a moment he became entranced, and the Spirit said, "Captain, Mr. Kidd is here, and he told me that the key is up to the house, in the medium's



pocket, and says if you will let the medium get in the buggy with you, he will go and fetch it to you." Not thinking what was really meant by the Spirit, I answered, "Never mind, Pat. I will get it when I go to dinner."

The Spirit left Mr. Hume at once, and I told him to get in, as after going to three places. I should drive home, and it would be but a short time. He got in, and I drove to the Post-office, that being about one mile distant from my house by the line of the road. I got out, and left Hume sitting in the carriage. In a few moments I returned, and found him sitting as I had left him, with his arms folded up. The moment I got in and seated myself, I plainly saw something pass down in front of me, and from a position at least several feet higher than my head; it came down, striking the bottom of the carriage with much force. I at once picked it up, and to my astonishment, it was my key—the very identical key that a few moments before was one mile distant, in the chamber of my house, and from thence conveyed to me without the aid of mortal hands, showing clearly

"There are more things in heaven and earth, Horatio,  
Than are dreamed of in thy philosophy."

I at once got out of my buggy, and went to show the key to a friend hard by, and relate the circumstances connected therewith. Mr. Hume was immediately controlled, and followed me. Discovering that the Spirit wished to write, I procured pencil and paper, when the following was written:

"I came from the Spirit home,  
The land of bliss and purity;  
Through the broad universe I roam:  
Twas I that brought the key!"—Kidd.

#### HISTORY OF THE RING-MANIFESTATION.

Wednesday, September 23. Mrs. Turner reminded me of the fact, that on the following Sunday our only child would be twenty-one years old; saying at the same time, she would like to make him a present of a handsome keepsake as a memorial of the event. After a few questions as to what it should be, I found her mind placed on a diamond ring. She then described one to me at the establishment of our friend, Mr. N. E. Crittenden, of this place; and as the steamer, in which our son was attached in the capacity of clerk, would leave on the following day for Lake Superior, it would be necessary to procure it at once, that she might present it to him before he left. Mrs. Turner remarked at the time, she was sorry George could not be at home on Sunday, as she wished to present it to him on that day. The following day (the twenty-fourth) about 11 o'clock, A.M., I went up town and bought the ring Mrs. T. had described to me, and at the dinner hour gave it to Mrs. Turner.

When I left my house at about the hour of two, Mrs. T. was sitting beside her work-table, on which was sitting a small work-box about twelve inches square. She was holding the ring in her hand and extolling its beauties. At the same she placed it in the casket, and raising the cover of the work-box, she placed it in, closing the cover tight, at the same time asking me if I was going to the boat. After receiving an affirmative answer from me, she said, "tell George I wish to see him," and I immediately left the house, got into my buggy and drove quickly to the boat, where I met my son. I told him to get into the buggy and drive to the house, as his mother wished to see him. He instantly obeyed, and drove off at a rapid pace. On arriving at the house he found his mother sitting as I had left her; and here let me say, she had not left since the ring was placed in the box, neither had any one in the earth-form been near or about the table or box since the time she had put the ring in the box and closed the cover: nor had more than twenty minutes elapsed since the ring was placed in the box. Yet, strange to say, the ring was gone, casket and all! You may imagine the surprise of Mrs. Turner on opening the box to hand the ring to her son, and finding it was really gone!

A few moments after the discovery of the fact that the ring was gone, Mr. D. A. Eddy and lady came to spend the afternoon with us. The mysterious disappearance of the ring being announced, Mr. E. came immediately to me at the boat to apprise me of the fact. He approached me, saying, "Are you aware that a burglary has been committed at your house to-day?" I answered, by impression, "The ring is gone; the Captain has got it (meaning Kidd). He intends to take it up the lake, and present it to George on Sunday, all right." He answered, "George feels bad about it, and thinks he will never get it." I answered, "It is all right; he will; that's a sure thing."

In the evening of the same day, while at tea with our friends, Mr. Hume being present, Capt. Kidd commenced rapping, and

spelled out "I have dropped your ring in the lake." A few moments after, he (Capt. Kidd) controlled the medium, and said to us:

"For once in my life I've made a d—d blunder. I thought to take the ring and show it to my Katy, for I knew she would be pleased to see it. It was my intention to have returned and replaced it in the box before it was missed, but you might prevent it as you intended, in the noble George. But just as I was leaving the west pier my battery gave out, and the ring dropped in the Lake, and now lies in fifteen feet of water, and about the same distance from the end of the pier. (A short pause ensued, and the Spirit continued.) Now one of two things I'll do—either the ring shall be retrieved to-morrow or its equivalent (\$10 in gold), which ought to satisfy any reasonable person. I do not know at this time what course I shall pursue, but think I shall get the ring. I am going to have a talk with my scientific friends, Mr. Byron, Mr. Dante, and Mr. Franklin, and then I will direct you what I wish you to do."

On the morning of the 25th, while at the breakfast table, after Mr. Hume had been helped, the Spirit of Lord Byron controlled and took him away, without giving him one mouthful of food, and informed us, that at one o'clock of that day they would take the medium down to the end of the pier and drive him off into the lake, with the intention of recovering the lost treasure; and that the writer, Mrs. Turner, and Dr. Eaton, must accompany the medium; but that we must not say anything to the medium about what they, the Spirits, wished to do with him; but that I must procure a hook and line, and after fixing it in the manner they described, put it in the medium's pocket. At dinner, the Spirit again controlled the medium, refusing to let him eat.

At one o'clock, the appointed hour, myself, Mrs. Turner, and Dr. Eaton, in company with the medium, went, as directed, to the end of the west pier. The pier not being planked over, I borrowed a boat and took Mrs. Turner in, and went to the end of the pier, or nearly so, say within about forty feet, while Dr. Eaton and the medium walked out on the timbers—the medium being some eighty yards in advance, under control at the time. He (the medium) was taken down on the inside of the pier, out of sight of Mr. T. and myself, there undressed, and after putting on an old pair of pants, they brought him up to the top of the pier, where he stood, I should think, some ten minutes, looking into the lake. In the mean time, I shoved the boat around to the front part of the pier. In a few moments he plunged off, head first into the water, at a point central with reference to the pier, and distant about ten feet therefrom. After being under water for at least half a minute, he came up distant about forty or fifty feet from the pier, with both hands full of sand and gravel, and struck out immediately into the lake. After swimming around in the lake for a considerable length of time, some motions were made that impressed me to go to him with the boat. On my coming within his reach, he seized the boat, and a well-known voice accented me (that of Capt. Kidd), "Captain, we came d—d near drowning the medium; but here is the ring"—handing it to me at the same time. I then wished to help the medium into the boat, but the controlling Spirit ordered me to let the medium go, saying, "We will take care of the medium." After swimming him around for some fifteen or twenty minutes, he was brought out of the water. Although Mr. Hume's health at the time was very poor, and he was exceedingly weak, yet he manifested no evidence of being tired or exhausted in the least.

Such, Friend Partridge, is the history of one of the most striking manifestations of Spirit-power that my eyes ever beheld. I could give you a history of many more, but as I have now given all that was desired by my Spirit-friends, I will close by saying to you, make such use of the communication as you see fit.

Yours truly,

SAMUEL W. TURNER.

CLEVELAND, December 13, 1857.

"This is to certify that I have witnessed the most of the manifestations here recorded, and can testify to the truthfulness of the above statements of Mr. S. W. Turner."

DR. G. C. EATON.

KATY. Captain Kidd's Spirit-wife was his affianced bride in the form, and was the first one to approach him from the light sphere to which her pure Spirit had obtained. Captain Kidd's life on earth had been such that his condition, on entering the Spirit-life, was truly deplorable. Although his plane and condition are considerably below hers at present, yet he is progressing, and a permanent union is eventually anticipated. It is to the indefatigable perseverance of "his Katy" (as he calls her) that Kidd owes his present development which, though not the most elevated, is far beyond his first condition in the Spirit-life. Katy, at the time the ring was dropped, was sojourning for a short season in the region of Lake Superior. So said the Spirit.

DR. WATTS ALMOST A UNIVERSALIST.—The following extract from Dr. Watts' work, entitled "The World to Come," was published by us first in 1830, in the "Modern History of Universalism." It has been copied in many papers since, without any credit being given: "Whenever any such criminal in hell shall be found making such a sincere and mournful address to the righteous and merciful Judge of all, if, at the same time he is truly humble and penitent for his evil ways, and is grieved at his heart for having offended his Maker, and melts into sincere repentance—and what sinner will not! I can not think a God of equal and rich mercy will motions such a creature under his vengeance, but rather that the perfections of God will contrive a way for his escape."

#### REPENTANT SPIRITS PROGRESSING.

CARACAS, December 10, 1857.

#### FRIEND PARTRIDGE:

I had the pleasure of receiving a note from you, together with a file of the SPIRITUAL TELEGRAPH to October 31, by the brig *Watson*, from New York; and subsequently No. 281, of November 7, for which I kindly thank you, as I take great interest in the perusal of your highly appreciated paper. I remarked your editorial note, at page 218: "There is a great deal of skepticism among Spiritualists as to mortals knowing more about the Spirit-world than Spirits themselves, and also whether supposed Spirits' confession of their sins to Spiritualists will prove more efficacious than the absolution of priests."

I am constrained to believe that the connection of some Spirits with spiritual circles assists them greatly in their progress; and the fact has been clearly demonstrated at the central circle of Caracas. This fact the Spirits have repeatedly assured us to be true; and it appears obvious, when we see a Spirit rise from its dark abode in the first sphere, to the seventh, in a few months, showing the rapid progress they can make when in connection with a circle on earth, and in communion with their brethren of the earth-sphere. The high Spirits, in speaking through the medium, said:

"This circle may be compared to a foreign agency, where the agent receives his merchandise from one part of the world, and again disposes of it to others, and sends back an equivalent in return. The progressed Spirits come to this circle to instruct you, and you must instruct the unprogressed Spirits in return. Thus yourselves and all will be benefited alike."

Last evening, for instance, our medium, who had been remiss in his spiritual duties for some time, called to say that the Spirit of Joseph Morrow had been teasing him to hold a circle at the house of the lady where he died nearly a year ago. He proceeded there, and the medium becoming entranced, it was said:

"I can not myself communicate with you; my brother, who made the exchange before me, does it for me. I am still hovering near this earth, and feel miserable; beside, I had an enemy which still harnessed my mind. I can not throw off my earthly feelings, and am miserable. Do, brothers, sit in a circle at this place four times for my benefit—only four times—then I shall rise, and be able to commune with you freely myself, and can divulge to you the troubles I have encountered."

Spiritual circles were formed in the spheres, who united themselves with the central circles of Caracas to facilitate the communications between the celestial spheres and the inhabitants of earth, with a view to the dissemination of divine truths.

The circles were formed by my sister, Susan, who died an infant at Middletown, Conn., more than sixty years ago, and at her request, through Miss Kate Fox (a medium sitting at the Society's Rooms, New York, in 1855), I was induced to form the first circle in Venezuela, and she was the first Spirit which manifested itself, and tipped the table over on my breast.

There were but few members of the celestial circle at our early sittings, but they gradually increased, and finally were divided into four distinct circles. When the circle met, the Spirit-roll was asked to be called by the Spirits; and when those Spirits were present whose names were called, a rap was given on the table as their names were mentioned. Sometimes it was announced through the medium, when entranced, that the whole circle was present; at other times, that the military circle was present, and again that the female circle was present. Sometimes it was said, "Our female stars are present, etc."

The new Spirit-members were admitted by permission of the Spirit-circle, and were announced through the medium: "Add to your Spirit-list the name of Commodore Stephen Decatur, who has joined the circle."

[Our correspondent here proceeds to give a somewhat extended table, showing how far particular Spirits (according to their own supposed declarations) have progressed in given periods of time, in consequence of being in rapport with the Caracas central circle; but as the publication of this statement could not possibly (as it seems to us) add conviction to the minds of those who may doubt alike the identity of the Spirits named, and the truth of their statements, we omit this table, and give its summary, and the conclusion of the communication, as follows.—ED.]

The progress of the Spirits was announced through the medium when under spiritual influence, during the first three months of the present year, before I left for the United States, as follows:

Jan. 13. Rafael Urdaneta has risen from the sixth to the seventh sphere; Santiago Marino has risen from the third to the fourth sphere; Fanny Eames has risen from the fourth to the sixth sphere.

March 12. Commodore Stephen Decatur has risen from the sixth to the seventh sphere; Mary Hall has risen from the fifth to the seventh sphere.

March 16. Padre Monnyas has risen from the sixth to the



sixth sphere; Robert Burns has risen from the fourth to the sixth sphere.

Oct. 23, Ryley Boardman has risen from the fourth to the sixth sphere.

Thus it will be seen, that during the suspension of the circle, from March to October, the Spirits of the spheres made no progress.

It is not only the forty-seven Spirits that are benefited by uniting themselves to the central circle of Caracas, but thousands of others. On one occasion, when the medium was entranced, he said, in a cheering way: "Call over what you call the spiritual circle, with the name of thirty or forty Spirits!" Then, in an energetic tone, he said: "Why, there are thirty or forty millions of Spirits now present, looking on." I am convinced, therefore, that all Spirits which come down to our spiritual circles, with a good intent, to assist us with their influence and their teachings, are enabled to make rapid progress from sphere to sphere. Acting on the Christian principle, by doing good to others, we do good to ourselves.

Few, I apprehend, consider how much good they are receiving themselves by sitting in circles, and the benefit they are rendering departed Spirits in the invisible world. At all circles there should be mutual sympathy and love between the Spirits in the form and those departed; thus, by a communion of congenial affection, all will progress alike.

#### A TEST THROUGH MR. MANSFIELD.

I have just received a communication from an uncle who departed some fifty years ago. I addressed a letter to him from Caracas, sealing it with three seals. On the envelope was simply written, "To a Spirit-friend of the sixth sphere," without any other indication. This was inclosed to Mr. Mansfield, of Boston, without any name or place whereby my identity or residence could be known—I first having heard of Mr. Mansfield through the SPIRITUAL TELEGRAPH, since my return to Caracas. The answer came, signed by my uncle, "Elisha Driggs." Commencing, "Dear Nephew," he said, "I will say, wherever you be, whether on land or water, I am with you, and shield you from many dangers." (He communicated with me at sea, August 25. See SPIRITUAL TELEGRAPH, No. 28.) The answer, with the original letter, came to me sealed as I dispatched it, and was directed to me at Caracas, care of the captain of the bark *Maxwell*, Philadelphia. Who will pretend to dispute spiritual intercourse after such a test? The Spirits not only directed the letter to me at Caracas, but gave the mode of sending it, and it came by the vessel mentioned, the bark *Maxwell*.

May the cause prosper as it has happily begun, until all benighted souls are able to breathe the pure air of Spiritualism.

SETH DRIGGS.

#### HEALING SPIRITS IN IOWA.

VALLEY, WASHINGTON CO., IOWA, Dec. 25, 1857.

#### EDITOR TELEGRAPH:

Some time since I promised to send you an account of some Spirit healing that occurred at my house. Since reading an article in the TELEGRAPH of December 12, over the signatures of Lorenzo Baker, wife, and daughter, I have been induced to redeem my promise.

In the spring of 1855, Mr. Joseph McCaleb, of Cumberland Co., Pa., moved with his family to this settlement. During the summer, his family was taken sick with fever; in the autumn his wife died, after which Mr. McCaleb sought places for his sick children. It was our lot to take the care of the eldest (a boy of some ten years) into our family. The boy was very low at the time; not able to help himself; had been doctored for some six weeks by an allopathic doctor, growing worse all the time. The abdomen was much swollen and sensitive to the touch, the effect of drugging.

The boy was brought to my house by the parent, who carried him in his arms, the distance of half a mile. After the boy had been placed in the bed, Mr. McCaleb requested the privilege of seeing some of our Spirit-writing. Accordingly I placed paper and pencil on the stand; the medium seated himself as usual, seized the pencil, and in a short time wrote over the two pages, and handed it to the father of the child.

This writing contained directions for the treatment of the child, insisting that the parent should discontinue the doctor, and give no more of his medicine. The Spirit purported to be the child's mother, who had been only a few days in the Spirit-world. Among other things, the Spirit advised the following:

"Take vinegar and water, of each one tea-spoonful; add one table-spoonful of hops; after steeping and cooling, give one table-spoonful. This will remove the inflammation of the bowels. John is what Spirits

call a healing medium; let him lay his hands on my little boy, and we will move them for him as we do to the act of writing."

After Mr. McCaleb had carefully examined the writing, he concluded to follow the Spirit's advice for a few days, and notice the effect. The directions were promptly attended to, Mr. McCaleb remaining to see the result; and, strange to say, in less than one hour the swelling was much reduced, the pain was gone, and the sick child was enveloped in a profuse perspiration. On the second day, he was able to be up and out, and in some two weeks he returned with his father to Pennsylvania.

Now, let it be remembered that John (the medium in this case) was only thirteen years of age, and had not learned the art of writing at that time.

Had this child been doctored by the so-called "Spirit-humbug," six weeks, growing worse all the time, then healed by allopathic treatment, as he was by that purporting to be from Spirits, then the conservative mind would call the case a plain one, clearly proving Spiritualism a humbug, and the drug system a true one; but the facts as they are, are good for nothing to that class of minds.

The foregoing was our first experience in Spirit-healing. Since then we have made it a point to avail ourselves of this superior wisdom in sickness, and truly thankful are we to our Spirit-friends for the many kind favors bestowed on us in time of need. It might be proper to state here, that the medium is continually changing from one form of mediumship to another. At present we have none of the writing, and I think the healing influence is nearly if not quite withdrawn. We were notified of those changes through the writing, but the cause was not given.

In conclusion, permit me to say that the cause is prospering in those parts. At the town of Washington, ten miles east of this, we have quite a number of mediums of different kinds. Among them there are a number of speaking mediums; and quite a number of the most respectable and influential citizens of this place have taken a bold stand on the side of Spiritualism. Will they let the friends hear from them through the TELEGRAPH? Also at the town of Richmond, sixteen miles north of this, the cause is under good headway. Here they have both healing and speaking mediums. The former have been the means of some astonishing cures, and yet the readers of the TELEGRAPH have no knowledge of the facts of Spiritualism in this place. This is wrong. Did all do so, where would be our record of the facts of the new philosophy? Let the friends bear in mind that we who live in the suburbs would be much benefited by their cheering letters. Let us hear from them through the TELEGRAPH; and when we get on "the other side" we will pay you then, coming back and helping them on with the good cause.

FRANCIS NORTH,

Wife—LYDIA NORTH.

Daughters—MARY W. & E. A. NORTH.

#### Z. H. H.'S REPLY TO H. P. GATES.

In the insertion of the article entitled "Z. H. H." as reply to H. P. Gates' rejoinder, in our issue of January 2, it appears that an important omission occurred in a purely accidental manner, which it is unnecessary here to explain. The author has re-supplied us with the omitted part, and with his brief note, we do him the justice of inserting here as follows:

MR. EDITOR—This is the unpublished part of the reply in the TELEGRAPH of January 2. And to continue that into this, these words are taken from that, viz:

"Mr. Gates is somewhat severe with me. He says: 'School-men who have the faculty of making something out of nothing.' But it seems that Mr. Gates himself has that faculty in an active degree, which he ercribes by assuming a nothing, viz: that Z. H. H. thought that there could be form without substance or matter, and out of that nothing he made part of his rejoinder, which was making something out of nothing. And also by his assuming that the Spirit of a person is material, which is another nothing, out of which he has made another something, viz: another part of his rejoinder.

Now from what Mr. Gates says about substance and matter. I would remark to his readers, that it is understood in our school that substance is the body or basis of spiritual use; and that matter is the body or basis of natural use; and that the secret between substance and matter is, that they are distinct or discrete degrees, as soul and body of substance, or of the body of use. Substance is Divine and spiritual, while matter is natural; i. e., substance is the soul of matter.

And also Mr. Gates assumes a position for me as to the term form, which is another nothing, and comes down upon me with something out of it. And out of respect to what he deems

worthy of criticism, I will remark as to the term form, that the form of a thing is the specific use which it, substance or body, or matter, is affected or organized to perform. And also that the form of use of a thing is its mind; i. e., that the mind of a thing is its specific form of use. That this is so, is seen in this, that the life or activity of affection, thought and action of use, is also the activity or life of affection, thought and action of mind; i. e., the life of use is one or identical with the life of mind. So a form of use is a form of mind. And also, as the life of affection, thought and action, is the all of the life of all things, hence using, mind-ing, and life-ing, are substantially the same; i. e., their substance and form are the same.

And as to "schoolmen" who have facts without theory or understanding of their facts, it seems well to remark, that the rational or understanding of what is called Spiritualism having been derived from external phenomena, and not from an understanding of the internal spiritual things that are the efficient causes of them—the philosophy of Spiritualists is purely empirical; and the thought thence, and its literature, having thus an unsubstantial basis, it is metaphysical. So their theory, from non-understood phenomena, is virtually a nothing. Thus Mr. Gates is a schoolman of facts without theory. But Mr. G. is an exception in his school, for he, in considering the Spirit of a person as material, is not metaphysical or spiritual, but a materialist.

And again; as to the spiritual telegraphing between distant developed natural Spirits in the life of the body. Will Mr. G. tell us why developed or efficient natural Spirits in the body can not telegraph as efficiently as Spirits gone out of the body?

Z. H. H.

#### CORA L. V. HATCH IN NEWBURYPORT.

Mrs. Hatch recently spoke in Newburyport, to large audiences. The Newburyport Herald alludes to the lectures in the following manner:

"Mrs. Hatch, the Spiritualist, closed her lectures or experiments, on Wednesday evening, and met with complete success. There was no failure in anything she attempted, no hesitation in answering any question upon any subject, and all answers were satisfactory to the persons submitting the questions. It only remains to know by what power she speaks and acts. To say that she does it of herself, is to invest her with understanding, information, cultivation and taste, possessed by no person that has ever seen or heard of, while it is obvious to every one that she is not above ordinary intellects, and her years preclude the possibility of her being conversant with all the topics that come before her. First, it is noticeable that her use of language is most perfect. All that N. P. Willis said of her was proved here. The closest observation of the best scholars in town, did not discover the misuse of a single word; and her utterance was as beautiful and perfect as the language. Each meeting was opened and closed with prayer, and we never before heard such prayers—so simple, so beautiful, so earnest, so spiritual. Next, the selection of topics forbade every possibility of collusion or fraud. She did not propose to lecture upon any certain subject, but at the opening of each meeting, the audience were called upon to select a committee, and that committee could submit any topic, scientific, religious or political; and upon that she agreed to speak; and upon such she did speak with great eloquence and wisdom. On the first evening they asked her to discourse on spiritual mediumship. On the second, they submitted two questions: first, the distinctive physiological, intellectual, and psychological character of the African race; and second, the history and philosophy of the vertebral theory of the skeleton, and its application to science. To show the fairness of the transaction, she asked the audience to choose which they would hear discussed, and they took the former.

"What could be more fair? There was no arrangement between the committee and the speaker, for nobody knew who the committee were to be, and least of all, what question they would select. But whatever the question, though it might be such that not one in a hundred of the audience were capable of investigating, she goes on as though she had studied the matter for a lifetime. She commenced with the African race from their origin, denying that they had a common parentage with the whites, and followed them down, distinguishing between them and the ancient Egyptians, and giving their habits of life and characteristics of mind, and modes of worship, with as much ability as Prof. Felton, or Agassiz, or any of the philosophers who have opposed Spiritualism, would have exhibited. Now we will not say that there is not a man, and never was a man, who could upon one minute's notice, lecture upon any subject that could be named, and do it with the facility and learning and beauty displayed by Mrs. Hatch, but we have never heard of that person, and know not where he can be found. But she went farther. After the address she was ready to give any explanations, and to remove any doubts that might hang about the meaning of her words; and we are satisfied, and we believe that nine in ten, at least, of all who heard her, were satisfied that she was not in a natural state."





"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, JANUARY 23, 1858.

#### CATHOLICISM AND PROTESTANTISM.

On the evening of the 12th inst., we listened to our former friend, O. A. Brownson, in the delivery of a lecture in the Academy of Music, on what we suppose he might have entitled, "Answers to Popular Objections against Catholicism." I would by no means be understood by the words "our former friend," that we are at present, or ever have been, unfriendly to Mr. Brownson; but rather that at one point of Mr. B.'s pilgrimage through the various isms of Christendom, we sympathized deeply with him—attended on his ministrations, and did what we could to establish a society under his pastoral charge. At that time Mr. B. was one of the closest and profoundest thinkers, and boldest speakers, of the age; and in fact he has distinguished himself for having written the best arguments both *for* and *against* Catholicism and several other religious sects.

Physically we recognized our old friend, but mentally, and in frankness, boldness, fairness and earnestness, he did not seem to be there. Instead of a close, fair, logical lecture which our former acquaintance warranted us to expect, it seemed to us presumptuous dogmatism. Indeed, so changed are the mental manifestations of Brownson and Nichols, that when the idea of disembodied Spirits coming back and taking up their permanent residence in human bodies is urged, our mind instantly reverts to these men as examples; and notwithstanding the irrationality, to us, of the idea, in contemplating the evidences afforded by the total change of these hitherto rational, fair, free, noble, boldly thinking and speaking men, to presumptuous dogmatists and obsequious servants of one man's mere caprice or assumed authority—from defenders of human individuality to deformers and subjugators of it; and also in contemplating a recent communication from a Spirit claiming to be that which had occupied the organism of one of these men, until wrongfully dispossessed by another Spirit (alluded to in the *SPIRITUAL TELEGRAPH* of June 6, 1857, p. 48), we shudder at the intimation, either that there is no stability in man, or that our old friends have been crucified and slain, or robbed of their earthly habitations by piratical, presumptuous Jesuits.

We learn that the priests of the order had previously directed their devotees to buy tickets and go to the lecture. Of course they obeyed, and by this means the house was crowded. Probably not one-quarter of the audience heard the lecture, and one-half of those who did hear were none the wiser for it. But the clapping was general, and seemed to be regulated by fagmen who were seated in front. Archbishop Hughes and Bishop McLaughlin were there to sanctify what was said; and whether true or false, it was all the same to the crowd.

Mr. Brownson confined his remarks chiefly to a reply to those popular objections urged against Catholicism. The first objection considered was, "The Catholic Church or hierarchy being authoritative, it subjugates conscience and destroys individuality." Mr. B. replied, that individuality is carried to extremes; that man is not an isolated being; that *restraint* of individuality is essential to good morals, good character, good order; and that the Church does restrain individuality. His remarks proceeded from the standpoint of Catholicity, and of course amounted to this—that there should be recognized but one individuality, and him the elected Pope of the Catholic Church, and every body else should obey his dictum. It transcends rationalism, and of course Protestantism, to conceive how and why it is *good* for one man to exercise unrestrained individualism, and *bad* for every body else; or that it is *good* for the individualism of the many to be subjugated to the one-man's will. The best apology we can conceive for the utterance of such sentiments is a bad one, namely, that the intelligent persons in the order are paid for the sacrifice of their individuality, while the great mass of devotees do not know any better.

The second objection considered, was that the Catholic

Church fostered superstition. Mr. B. remarked that superstition is "the expecting results from inadequate causes." He said superstition is a very bad thing, and illustrated it by saying he would be superstitious in expecting an eloquent lecture from the pitcher on the table before him. We saw nothing peculiar about that pitcher; but let us suppose the Pope had said the pitcher would speak eloquently on that occasion; would not Mr. Brownson have expected it? Of course all true Catholics would have expected it, if the Pope said it would take place, for with them he is infallible, and his Bull as to that pitcher speaking eloquently would certainly be as rational as his Bull respecting the Immaculate Conception of St. Anne the mother of Mary, which Mr. B. is obliged to confess the Pope has so ordered his faith. We call on Mr. Brownson for some fact in history, or some experience of his own, which is "adequate" to this phenomenon (the Immaculate Conception of St. Anne). If such can not be furnished, then, according to Mr. B.'s definition, this cardinal dogma of the Catholic Church can have no other basis than that "very bad thing," "superstition." This Bull concerning the Immaculate Conception seems to have been too monstrous for many Catholics, and has endangered the Pope's authority and infallibility. It is reported that "four Roman Catholic priests at Pavia, in Italy, have lately been excommunicated for denying the dogma of the Immaculate Conception. This town, of twenty-five thousand inhabitants, is the seat of a large university. When the sentence of excommunication, issued by the Pope himself, was placarded on the city walls, they were all torn down by the police, because of the popular indignation. The Pope had forbidden the people to give them food or shelter, but the military lieutenant of the province took them under his protection, and the people raised a subscription for their support."

Mr. Brownson boasted that Catholicism had its martyrs, but here are martyrs to common honesty and common sense, against Popish authoritative duplicity and its enforcement by starvation.

But it is a truth that pitchers, and water in them, do sometimes speak eloquently, without other adequate cause than that Spirits impregnate the water with nourishing and medicinal qualities; and they also write on them eloquent communications. A pitcher has been so written on by Spirits. This fact does not need to be enforced by a Catholic Bull, because it is true, and to those who will investigate spiritual phenomena, it will be made rational. Beside, we can refer to competent witnesses, among whom are Prof. George Bush, R. P. Fowler, Dr. Gray, and to the pitcher itself. The Bull of modern Spiritualism is the opposite of that of Catholicism, and consists in an invitation to investigate—to "come and see."

So large a share of Mr. Brownson's lecture related to modern Spiritualism and its significance, that we intend to publish it in our next issue, and may possibly make farther comments.

#### "Spirit Answers to Sealed Letters."

The writer of the sealed package referred to in the issue of December 5, under the above heading, has called to say that the copy published is correct, but that he does not consider it a test, as he did not ask for a *clairvoyant* copy of his letter, but answers to its queries, and which were not given.

The name of the Spirit to whom it was addressed has since been sent to Dr. Dyer. Should correct answers be received, he promises Dr. Stiles shall have the credit through the *TELEGRAPH*.

It strikes us, however, that the production of an *exact* copy of this letter, triply sealed in such a manner that it would have been seemingly impossible for any one to have opened it without the fact of its having been opened and re-sealed being afterward discoverable, affords, of itself, a test of interior sight that is quite significant.

#### The Koran.

Since our notice of the Koran, a few weeks since, we have supplied several copies of the work, and have several more orders on hand. These we may not be able to fill under several days, but will do so as soon as we can procure the copies. The postage on the book, which we *guessed* at about 30 cents, is 42 cents, making the entire cost \$2 42, of which those sending will please take note.

"The Wisdom of Angels" is, for the present, out of print. A new edition will be issued soon.

#### PENDING AND FUTURE CHANGES.

In our article entitled "Prophecies Concerning a Crisis," published in our last issue, we presented a general view of the continually repeated, concurrent, and yet independent predictions which persons under interior impression, and Spirits from the other world, have been uttering during the last ten years or more, concerning some approaching tremendous and general revolution in the spiritual, moral and social affairs of the world. Admitting that these predictions have originated in some common source of super-terrestrial intelligence, and taking for granted (in anticipation of the proofs from analogy and the nature of things to be incidentally unfolded as we proceed) that the predictions are in some sense *truthful*, it becomes an interesting question, What is the probable nature of those changes which, in general terms, they announce as at hand?

In order to elicit such a response to this question as may be logically legitimate from, and fully equal to, existing data, we shall find it convenient to bring into view some principles and laws which lie a little outside of the line of study and investigation ordinarily pursued by Spiritualists and others; and from these laws and principles we expect to be able to deduce logical conclusions, not only as to the nature and grounds of any existing or impending crises of humanity that may have been spiritually predicted, but as to the reason why even the spiritual manifestations themselves should become so conspicuous at this particular age.

Without any effort transcending that which the schoolboy finds it requisite to make in mastering the simple propositions encountered in his common studies, the ordinarily intelligent mind will be able to comprehend the statement that the entire economy of human developments and changes, as well as of all creative, re-creative and normal mundane operations whatsoever, observes the law of *cycles*. This law has been somewhat fully illustrated in previous productions of the present writer, and hence it is not proposed to dwell upon it here.\* Suffice it to say that the cycle of a single year, or of a single day, illustrates the universal law referred to. The cycle of the year is characterized by the divisions of spring, summer, autumn and winter, which last completes one round of astronomic and terrestrial phenomena, and introduces spring again, to be followed by the other seasons in the same order. The day is marked by the four corresponding cardinal divisions of morning, noon, evening and night—the first answering to the spring, the second to summer, the third to autumn, and the fourth to winter—which is the night of the year. And so there are shorter and longer cycles in the processions of material phenomena, ranging from a minute of time as exemplified in the circulating fluids of some of the more minute organic creations, to millions of years which are occupied in the revolutions of certain astral bodies and systems. And each one of these cyclic revolutions corresponds to—has all the properties of—all others, whether great or small—even as a circle or a sphere in geometry corresponds to all other circles or spheres, irrespective of size. Each cycle of creative or progressive developments, therefore, must be characterized by epochs corresponding to morning, noon, evening and night, or spring, summer, autumn and winter; and the end of each must introduce the beginning of another and corresponding one, as the receding winter introduces a new spring, and the departing night makes way for the morning of a new day; and from the analogy of the properties and attending phenomena of any particular epoch of one cycle, we may, in a general way, judge as to what should be the properties and attending phenomena of a *corresponding* epoch in *any other* cycle, always making due allowance, of course, for any differences in the *planes* or *degrees* of those cycles.

As the economy of *physical* nature is, of course, only a transcript and outer expression of the economy of *spiritual* nature which originates and moves all external things, this same law of cycles, found thus universal in the natural world, must be supposed to apply also to the *spiritual* plane of being, and to be exemplified in all processes by which spiritual principles ultimate themselves in earthly developments. Thus it may be seen that each nation or other legitimate human institution, and especially each great, orderly, spiritual or divine Dispensation, must have its morning, noon, evening and night, to be succeeded by the morning of a new and corresponding dispensation. Now, without entering into further particulars, it may be remarked

\* See "Macrocosm," chap. xix., and several articles heretofore published in the *TELEGRAPH*.



that the human race has already passed through four grand spiritual Dispensations—the Adamic, the Noachian, the Mosaic and the Christian—each being characterized by those several divisions. The Adamic Dispensation terminated, with its night, at the deluge; the Noachian Dispensation terminated, with its night at the time of the spiritual demonstration or “judgment,” allegorized by the confounding of languages at the building of the tower of Babel; the Mosaic dispensation terminated virtually at the coming of Christ, but actually and externally at the destruction of Jerusalem, when the morn of Christianity was ushered in, as the then legitimate spiritual light and guide of the world; and if we admit that the times of the frequent predictions of the second coming of Christ are now fulfilled, and that the Christian dispensation in its first degree has now come to its night and close, to be succeeded by the morn of a *new era*, we will have a rational solution of the cause, the occasion and the general import, of those numerous recent prophecies to which we have referred, concerning an approaching and thoroughly revolutionary crisis in all human affairs. And from the analogy of the events attending the close (for example) of the Jewish, and the commencement of the Christian, dispensation, we may accurately judge as to the *general spirit* of present and immediately impending developments in the world, if, indeed, we can not predict the specific external forms in which the now operative spiritual forces will be ultimated. Among other things, which will stand explained in this view of the subject, is the phenomena of the present *special spiritual* unfolding, as similar special developments seem to have occurred at the close of old and beginning of new dispensations in ancient times, and especially at the close of the Jewish and beginning of the Christian. A further development of this line of thought may be expected in future articles. r.

#### MRS. COAN'S PUBLIC MANIFESTATIONS.

Mrs. Ada L. Coan's public Spiritual circle, held in the Styvesant Institute on Thursday evening of last week, was attended by a large and respectable audience, and the manifestations were highly interesting and satisfactory, even to the skeptics, who, if not wholly convinced, were certainly astonished and confounded at the wonderful intelligence which controlled the mysterious raps.

Mr. Coles opened the meeting with a few introductory remarks, after which a committee of skeptics was selected by the audience to sit with Mrs. Coan on the platform, and conduct the investigation. Three Spirit-friends of the committee wrote their names through Mrs. Coan's hand, and answered test questions relating to their identity. Persons in the audience, who had written names of their Spirit friends on single slips of paper, deposited them, secretly folded, on the table. There were over one hundred ballots in all. These were mixed together, so as to render it impossible for the writers to pick out their own papers. Mrs. Coan then asked the Spirits who were present to write out their names and select the ballots. Seven names were written by the medium, the writing being executed backward and upside down, and the corresponding ballots selected, by raps, from the mass before her. The persons who had written these names, then, in turn, questioned the Spirits in reference to age, occupation, time, place, cause of death, etc. The responses were generally correct. Of forty-seven test questions, only four were unsatisfactory, the rest being entirely correct. The committee reported that everything had been fairly conducted, and that although they were not fully convinced of the spiritual origin of the manifestations, they were truly astonished at their phenomenal character, and expressed a desire to continue their investigations.

At the close of the meeting a skeptical gentleman rushed upon the platform, and seizing the table, removed it three or four feet from the medium, and then defiantly asked the Spirits to rap if they could. A succession of sounds followed, which so bewildered our skeptical friend that he dropped his head, dropped the table, dropped from the platform, and glided gracefully from the hall, saluted by the untypathetic laughter of the audience at his apparent discomfiture.

The meeting was the most successful one of like character ever held in this city, and shows that Mrs. Coan's development has much improved during her travels. We understand that Mrs. C. intends spending two months with her friends in Exeter, Me., after which she will return to this city and hold a series of public meetings. c.

#### R. P. AMBLER AT DODWORTH'S.

R. P. Ambler edified the congregation of Spiritualists at Dodworth's Academy, last Sunday. The intellectual exercises in the morning were introduced by Dr. Warner rising and saying substantially, that in pursuance of the custom on such occasions to read a portion of Divine truth, he wished to exercise the individual freedom which the Association recognized, by reading what he conceived to be a portion of Divine truth, which he found in a pamphlet by Theodore Parker, a portion of which he proceeded to read, and which seemed to relate to the power which money exerts, the corruption in religious and political sects, in Legislatures, Governments, and in society generally, and urged men to rely on reformation through organizations, associations, etc.

(The propriety of taking any part of the intellectual exercises away from the speaker invited for those occasions, and of miscellaneous reading, whatever may seem “Divine truth” to an individual, is seriously questioned by many earnest Spiritualists.)

After the reading by Dr. W., Mr. Ambler said, in substance, that taking a comprehensive view of Divine government, *all* is good; but this does not preclude the idea that the order of Divine Providence is interspersed, and necessarily so, with relative evils, which should not be considered as ultimates, but as a means of good. The true reformer cares not to popularity or policy, but investigates and utters boldly the truth which is in him; radical evils never can be reached and corrected through organizations and associations of men. These are but combinations, and not reformations; they pander to the vanities of men without reforming them or promoting humility; they deal only with superficialities, and never reach the heart or moral life.

Radical reform goes deeper, and penetrates the inmost heart of man, and establishes there in the individual (and not in the association) the proper relation between the spiritual and physical in man, and renders the latter subject to the former. The Divine Element is not to be put into a man by another of his fellows, but it is in man's inmost already, and only needs to burst the coverments of worldly associations, that the sunlight of truth and the dews of heaven may fall gently on it to fructify the buried living germ. Man's Saviour is not outside but within him, and it only requires the recuperative element to beam on it to develop and manifest its life.

The resurrection of man is an individual matter, and can not be forced on man by “organizations and associations.” These are but useless attempts to dam up the stream and leave the fountain unpurified, to now and then burst forth and deluge society. All disorder in the individual is but the outburst of the pent-up elements in society. Shall we, then, overthrow governments, or reform them, in other words spiritualize men.

Our zealous reformers seek to enforce their views on mankind through the influences of organizations and associations of men, rather than the inspirations of the still small voice of truth and righteousness. They are of the Mosaic persuasion of enforcing truth through might, wars, inquisitions, frightful storms, earthquakes and the destruction of men, morally and physically.

But the true reformer patiently works with God, trusting that the mild sunshine and heavenly dews which swell the bud and unfold the germinal flower will, in due time, penetrate the artifices of associations, and reach and unfold the Divinity in man.

#### POLHAMUS AND PROGRESSION.

Rev. Dr. Abraham Polhamus, who was pastor of the Dutch Reformed Church in Hopewell, Dutchess county, some twenty years, and who more recently resided in Newark, N. J., died in Newburg last fall. One of the attendants on his ministrations (Mr. E. Sleight) visited Mr. Conklin, the medium, when the Spirit of the reverend doctor presented himself, and said, through the usual mode of communicating through this medium, “I am here, and am glad to meet you. John” (meaning the Spirit of an uncle to the questioner) “informs me of your desire to have me write through this medium.” Mr. Sleight answered, “Yes,” and wrote privately on paper, asking him if he could do as much good as he could when on the earth? The Spirit wrote, “I can do you more good, as well as myself, where I am. I am engaged in preaching the beautiful doctrine of love and progression. I see that what I taught while living in the body was not all in harmony with the Spirit-life. I am desirous of coming in rapport with liberal minds on earth, through whom I can impress ideas such as I now entertain, and have them promulgate them. I have discovered that as the man dies to the mate-

rial life, so he is to the spiritual. Death (so called) does not cause any mental change at once.”

Mr. Sleight here wrote privately, “Will you sign your name?” The Spirit wrote in reply, “None will receive my message with more confidence should I give my name. I wish to establish my identity by feeling,” and he gave his initials, “A. P.”

The Spirit then volunteered to write to Mr. Sleight as follows: “If you will write out questions and send them to this medium, I will answer them more at length. I can talk to this medium when he is in the trance state.”

What will appear to the skeptic equally startling is the fact that Mr. Sleight and Mr. Conklin were entire strangers, and Mr. Conklin never knew Mr. Polhamus, or that the questioner knew him; and all the questions were written to the Spirit in strict secrecy. What does it signify? Do Dutch Reformed preachers find that what they teach on earth is not in harmony with the Spirit-life? Can they find liberal minds in their Church to impress with love and progression, who will live and promulgate the same on earth? Who answers?

#### SPIRITUALISM IN RONDOUT, N. Y.

Through the mediumship of Mrs. E. J. French, the pious conservatives of Rondout have, within the past two weeks, been invited by the angels of the new Evangel to “come up higher.” The preaching of the word has hitherto been violently denounced, or clamorously rejected in this locality. The possibilities of a renewal of old persecutions, in the shape of Salem readings of new truths, have been ominously gathering over the heads of the different speakers who have ventured to engage in this single-handed strife; but Mrs. E. J. French, one among the earliest and bravest pioneers of the cause, has dared much, and gained laurels in this new field of labor.

Under the impetus of Mrs. French's forcible addresses, a few earnest persons have collected sufficient funds to rent and furnish a hall for the ensuing year, where they cordially invite speakers to aid them in culturing the good seed, thus sown, into a noble tree. Those lecturers who may visit Troy will have special facilities for thus helping on the good work; but any and all who will put their hands to this rough plow will be gladly welcomed, their expenses paid, and a certain—though at present necessarily small—recompense ensured. A line addressed to Mr. George Smith, builder, Rondout, giving one day's notice of their arrival, will suffice to prepare for their announcement; and it is hoped that competent speakers and mediums may be influenced to comply with this invitation for the love of God and the promotion of truth.

A PHILOSOPHICAL HISTORY OF THE ORIGIN AND DEVELOPMENT OF VEGETABLE AND ANIMAL LIFE, AND THE HUMAN MIND, WITH AN EXPLANATION OF THE MODE OF THE MIND'S CONNECTION WITH THE SPIRIT-WORLD. By a Spirit of the Wisdom Sphere, through Y. A. Carr, Medium, Memphis, Tenn. Pp. 60 (pamphlet). Price 25 cents; postage 3 cents. For sale at this office.

It is said in the Preface, that the medium for the production of this little work, at the time he was used by the Spirits for that purpose, was not a believer in Spiritualism; but curiosity, as he supposed it was, prompted him to take the pen to “see what would come,” and being highly impressible, the result was this pamphlet. It is creditable as a literary production, and presents a tolerably wide range of thought on general scientific matters, and some speculations which are a little curious, if not entirely reliable. Its doctrines on the subject of theology are of an ultra-naturalistic stamp, and the Spirit-author thinks that “Bibles and Religions” (which he regards as the arbitrarily canonized teachings of men of profound insight into the laws of nature) “have served their purpose of nourishing the infant mind of man,” but that “his reason is now capable of digesting stronger, higher and holier food.” (See pp. 58 and 59.)

HOME ADVICE: A Receipt-Book just published by the Harpers.

It contains, in the first place, minute directions for an epicurean style of cooking; then a description of the most economical mode of doing things, and closes with a physician's directions for the treatment of most of the ailments that occur in a family, the rearing, feeding and clothing of children, and for every imaginable accident that can occur—poisonings, wounds, falls, sprains, and the like. Nothing is wanting to render it a complete manual of home advice. Its study would not only give us the luxuries and comforts of life at the least possible cost, but save us a doctor's bill in innumerable instances. For sale at this office. Price \$1.



## NEW YORK CONFERENCE.

SESSION OF JANUARY 12.

Mr. QUERÉ presented the following paper, being a translation of a communication delivered in the French language by a medium, January 10, 1858:

"The American Spiritualists, by exaggerating a truth which they but partially comprehend, act like the bear in the fable; they destroy what it is their intention to preserve. They wish to know what the Spirits are, and what are their faculties. They should begin by studying what man is, and what are his faculties. If they knew what man is, they would soon understand that the power of the Spirit is the corollary of the power of the man. Man is a complete being in himself. He sees, observes, compares, judges, thinks and acts by his own impulse, and solely in consequence of his peculiar organization. If it were not so, Spirits would not be endowed with the same faculties which they acquired while in the body, and which it is obvious they now possess in a much higher degree. The theory of these fanatical Spiritualists—more Spiritualists than the Spirits themselves—is not only false, but absurd and pernicious, inasmuch as, if the man were not endowed with the power of thinking and acting of himself, he would not be accountable for his good or bad actions. In such a case he would be no longer a man, but a brute, and even less than a brute.

"That absurd theory is the High Priest of all vice and human degradation. Your ideas in respect to man and his destiny are correct; and you should explain them. These Spiritualists are on a wrong road. They have no compass, and their sight and hearing are obscured by prejudices, for which, however, they are not responsible. This is a consequence of their false notion of what is called soul, and of the immoderate quantity of biblical infusion they have been dosed with, which they obstinately persist in regarding as the sum of all truth. But although prejudice and pride will prevent some men from understanding that they are in error, others would understand you, and the seed would germinate.

"They deny animal magnetism. Why do they not deny natural magnetism and electricity? If, instead of reasoning upon questions they do not understand, they should study animal magnetism, they would perceive its effects, and understand its existence. Its causes are not within the range of the human understanding in its present condition. Man has the power to act upon man by his own personal power, by his own personal will, by means of the vital fluid that constantly exhales from himself, and which he can by his own will polarize and project upon a more or less considerable space. He can act by this process upon organized matter—living beings—and force upon them a direction, and his own will. It is this human magnetic fluid that we make use of to produce the various phenomena that occur in spiritual circles. We have no power of action if the members of the circle are not entirely passive; that is to say, the magnetic or vital fluid emanating from the members must be left free; it must not be polarized by individual thoughts; without this, we are inoperative.

"If the American Spiritualists had not separated the study and practice of animal magnetism from the study of Spiritualism, and had not been acting like those navigators who throw their compass overboard, they would have proceeded more surely, and would not have left the subject so accessible to charlatans.

"I wish you to read this first communication to the American Conference circle. I will stop here for to-day, and will continue in the next a series of observations that I want to make.

(Signed)

"Daniel LECOTTE, Magnetizer,  
"Pupil of Baron Du Poet of Paris."

Mr. MacLEOD proposed the following question: If it be true that man continues to exist beyond the grave, is it in accordance with analogical reasoning to conclude that there will be no termination to his existence?

Mr. PHENIX considered it analogically rational that we exist continuously, and cited the facts of memory as analogical proof. The physiologists tell us that the particles of the body are changed several times during an ordinary life-time; and if this be true, then, that of a man which remembers the occurrences of childhood after the lapse of fifty years, must be something which is above the law of change, and if this something can successfully resist that law for fifty years, it is fair to infer that it is indestructible. The record which thus preserves itself from childhood to old age, is written upon the only tablet that is present in childhood as in old age, and that is the individual consciousness of the Spirit, which is the real man. The individuality has preserved itself throughout, despite the constant change of bodily particles, and has carried the memory of childhood with it, proving itself by that fact, to be wholly superior to the otherwise universal law of change.

Dr. GRAY said: Some of the old Greek philosophers held that man was not immortal, because he had a beginning, and that which has one end must have two. They affirmed also, that this reputed immortal soul of man could be sick, and that it was a fair inference that whatever was subject to disease, was liable also to death. To this, their antagonists opposed the assertion that man, in case, never had a beginning, and therefore ending was not predicable of him. The facts of Spiritualism as manifested both in and out of the body are conclusive to his mind, that man has consciousness on two planes certainly, and some of the facts of Memoryism indicate a third—what Swedenborg calls the celestial degree. The inference from these facts of an endless series, is

strengthened by observation of the same law on the vegetable plane. A grain of wheat is an infinite series of wheat, and must not the same be true of the human? We see that it is so with respect to the reproduction of the species, and he concludes the same is true of the individual. The natural manifestation of the man is in accord with the uses of the plane he occupies. When his uses are fulfilled, his manifestation on that plane ceases, and the man is said to die; which process, to the Spiritualist, is merely introductory to the manifestation of the individual on a higher plane of his being; that is to say, when the earthly function of an organ is completed, the organ does not cease to exist, as facts abundantly show. Nothing ceases but its manifestation on the earth-plane of the faculty; as for example, the organ of amateness from its earth-side proliferates sons and daughters, and from its Spirit-side, good and truth. This duality of function in the cerebral faculties is manifested during the life of the body.

Mr. PHENIX said: He does not understand the doctrine of degrees as applied to this question; neither does he recognize earthly functions. The Spirit outworks the body, and its powers or functions, by means of the body. But the Spirit that lives on beyond the body is the epitome or compendium of the whole—a function outwrought by combination—the record—totality of thought and experience—the real man.

Mr. QUERÉ asks: Is it not more correct to say the Spirit is the result of the man, rather than the epitome of the man?

Mr. PHENIX thinks the Spirit does not begin with the man, but the complex of manifestation belongs to his history. The man is something more than the material mass which may be put into a balance and weighed. You may weigh a corpse, but that is a man minus the Spirit.

Mr. QUERÉ opines that death takes place when the body is unable any longer to retain the infant Spirit which it has engendered. This condition of body may be the result of poison, artificially administered, or of disease.

Mr. PHENIX thinks the reverse is true. The body does not make the Spirit, but the Spirit the body. Neither does the body nourish the Spirit, but just the reverse. Nor can disease affect the Spirit. In short, the body is no more essential to the life of the Spirit than the physical universe is indispensable to the existence of God.

Dr. GRAY called for more help to understand the subject. The question asks for proof that we shall exist eternally. It was a faith once held by a class of able thinkers who held to a limited existence of the Spirit-life, that man, by progression, finally lost his individuality in God. The question is, May not this be true? He thinks not, and asks attention to his former statement, which is, that man is shown from analogy to consist of an infinite series, each awaiting its manifestation in due order; that the first three degrees are demonstrated in mesmerism. By that process, the body is laid asleep, and the soul is awakened into activity. Spiritual senses perform the functions of the external organs, and transcend their powers. The subject, for the time, is manifesting from the super-sensuous plane. That his consciousness, in this case, is really upon a different plane, is clear from the fact that memory is broken, so that the facts of the trance, though remembered perfectly in a subsequent trance, are not, in many cases, remembered at all in the normal state. Again, it is analogically manifest that human individuality is eternal, because man is a form of divine uses, and *use* is eternal. Use never diminishes. Each individual is the form of a specific use, and that use ever manifests itself on an ascending scale. This is seen in the childhood, youth, manhood and old age-phases of the earth-life; and the facts of modern Spiritualism demonstrate that the dissolution of the body does not break this chain of deathless uses, but presents the Spirit as a higher form, and on a plane of more expanded uses. From all analogy, and from every observed fact, as well as from the nature of the case, man can never cease to be a form of divine uses. He starts from the common center of divine manifestations, and remains on a given plane until he fills all his uses on that plane; and so on forever.

Dr. HALLOCK thought the perpetuity of human existence was fairly predicable from the nature of the material of which it is composed, and its varied individualities sustained and developed; that is to say, the body is perishable, in a certain sense, because the material which enters into it, is, in the same sense, perishable. But chemistry has discovered no means, as yet, to dissolve a Spirit-individuality. If the martyr's soul could have been burned in the flame that destroyed his body, the pious persecutor would have doubtless done so for the humane purpose of saving it from hell-fire. The manifestation of a truth (what we call fact) may change, but the truth itself, never! Now, the body, which is but a physical manifestation of the Spirit, is developed and sustained by facts; but not so the Spirit. That does not grow by swallowing books and diagrams which simply illustrate the truth, and are perishable, but by the truth itself, which is eternal; and herein is seen the difference between the human and the animal—the mortal and the immortal: that the animal has no affinity for, and can have no conception of, truth. Though a parrot were taught to repeat the multiplication table, it would inspire him with no glimpse of its meaning. The perception and affection of the animal are confined to facts only. They perish and the animal perishes. How is that to be immortal, into the affection and perception of which nothing immortal can enter? And on the contrary, how is he to die whose "daily bread" is eternal, living truth? The man lives of necessity, because he is conjoined, by affinity, with the ever-living. The animal dies by the same law

being in affinity only with the ever-dying—from which he concludes that man can never be anything less than what he is.

Mr. PHENIX said: It might be added that progress, not destruction was the universal law. Nothing can be absolutely destroyed.

Mr. NIEMAND thought the facts from which Dr. Hallock drew his inference, fallacious. Truth is not immortal, in the sense of his argument; that is to say, much that we accept as truth in the present, is seen in the future to be untrue.

Dr. GOULD said: He was going to ask Mr. Phenix to kill two birds with one stone, but did not get the chance in time, and would ask him now to explain if he meant to be understood as affirming the existence of a Spirit in the body after the Spirit had left it; and if so, what Spirit is it? He wanted that point cleared up.

Mr. PHENIX replied: It is the Spirit resident in the particles which compose the body, and imbue it with the vitality necessary to decomposition. Both decomposition and recombination are spiritual phenomena, and without the indwelling presence of Spirit, neither can occur. But that which remembers from childhood is not the resident Spirit of the particles, because not one of these of to-day, was present in childhood. From which it is fair to presume that memory and consciousness belong to that in man which is superior to the law of change. Or at least, having proved itself to be so for fifty years or more, it is but reasonable for those who doubt its ability to preserve itself continuously, to present the proof upon which they establish their doubts.

Adjourned.

R. T. HALLOCK.

## ON THE NATURE OF MORAL EVIDENCE.

NUMBER TWO.

In the former number we classified the various kinds of evidence, and so separated them that their comparative intensity could be clearly seen. Let us now dwell briefly upon that kind of evidence the just estimation of which is surrounded with the most difficulties, viz.: the historical, in which for the present we will include tradition, sacred and profane history, and also all contemporary reports and accounts, printed and written, and oral statements not under oath. And before going farther, we should by a careful self-scrutiny endeavor to discover whether our minds are in an open and unprejudiced condition, so that the seeds of evidence may fall thereon without obstruction. There are two opposite habits of the mind, both of which are equally unfavorable to the reception of truth, and for the want of the study of which many persons are blinded and deceived. One may be called the credulous habit, and a person whose mind is of this condition believes a statement simply because it is a statement, without once thinking of the evidence on which it is founded, of which, indeed, persons of this habit of mind have frequently not sufficient capacity to judge, were they to make the effort. Such persons believe statements in proportion as the statements satisfy or gratify their feelings. If they are fond of the wonderful, and a marvelous story is told to them, they believe it, not because it is reasonable, but because it is unreasonable and marvelous. If they are full of self-love and a story is told to them which flatters their self-love, they believe it, not in proportion to the evidence of its veracity, but in proportion to the pleasantness of its flattery. If they are naturally timid and their fears are appealed to, they are too much frightened in advance to inquire soberly whether the grounds of their fears are true. When dealing with the inferior classes of minds, it is very nearly safe to assume that they are of the credulous habit of mind, and to deal with them accordingly. All who are successful and influential over the lower classes, either philosophically or instinctively, understand this. Does the street politician or the stump speaker rely upon argument based upon facts and political principles for his influence upon the crowd? Very seldom, and then only when his audience is of the most intelligent. He tells them of the frequent glorious victories their party has achieved (flattering their self-love), calls the opposite party hard names (thus appealing to their fears, for the ignorant, having no facts or lead by names, and dare not join a party in which they would be nicknamed), exhorts them to move in an unbroken phalanx, and to charge the enemy vote in hand, under the glorious banner of their standard-bearer (appealing to the their combativeness or fighting instinct, and tinging a civil election with all the sanguinary hues of a bloody contest), and finally, if not publicly, at least privately and potently, appeals to their acquisitiveness by every desired promise of their share of the spoils. Neither are those churches which are found to be most successful among an ignorant class of minds, those which reason the best; but on the contrary, they are those which peremptorily require the most marvelous things to be believed upon the smallest amount of evidence under the severest penalties, thus appealing not to their reason which is weak, but to their fear, self-love, hope, and ero-



dulity, which are strong. This credulous habit of mind craves a vast quantity of crude falsehoods as its natural aliment, and would starve upon the thin diet of the true and sensible. We would by no means wish to imply that excessive credulity is the invariable attribute of ignorant minds, or is seen among them alone. On the contrary, some very ignorant men are equally skeptical, and here and there a learned man preserves his over-credulous habit of mind.

From seeing so many around us so fearfully deluded by a too credulous habit of mind, it is not surprising that many should run into the opposite extreme, and attain to a skeptical habit of mind equally unfavorable to the reception of truth. Yet, while the plastic substance of the mind should not be so soft that the varying winds shall sway and change its form, it should not, on the other hand, be so flinty and unyielding that the hand of the great sculptor can not chisel it into perfectness and beauty. It is as deceptive to be over-skeptical as to be over-credulous. For the mind must be charged with its stock of ideas, impressions and opinions, come they from whatsoever source they will. It can not remain a blank. And if it suffer itself, from an ignorance of the nature of moral evidence, to reject facts for want of evidence which have really more evidence in their favor than against them, the vacuum will be supplied by some theory having less evidence in its favor than against it. Therefore it is that many persons professing to be skeptical, and who really apply to the doctrines which they disbelieve the severest and most critical tests, show themselves wonderfully credulous by adopting opinions which will not stand a tithe of the same tests. These persons generally commence to weigh evidence by the enunciation of some false principle, as that "they will believe nothing but what they know," which we have shown in the last number to be utterly impracticable and absurd; or that "they believe every man a liar until he is proved to speak the truth," which would be equally absurd, as in the present difficulty of subpena- ing angels and "raising" the devil, where would you get your reliable witnesses to corroborate the first witness? We must, then, in considering historical evidence (including all the kinds above-named), start with the proposition that a healthy habit of mind, neither over-credulous nor deceptively skeptical, is that in which we believe any statement upon its face until we have some stronger reason to disbelieve it. For if upon a statement being presented to the mind we do, with no evidence to the contrary, disbelieve it, we show that we have more faith in no evidence at all than we have in some evidence, which is absurd, and obviously at war with reason. The healthy intelligent scientific mode of mind, after all, is, then, that of faith, and not that of unbelief.

From this point of view the seemingly opposite faults of credulity and skepticism are seen to be but one and the same offense. For he is not skeptical who refuses to believe a thing without evidence. Nor is he credulous, who, upon receiving any evidence of its truth, however slight, believes in it until he has weightier evidence to the contrary, for all this is exactly reasonable. But he only is skeptical, who, having received more evidence in favor of a theory than against it, still requires more before he will believe it, and in the absence disbelieves it, and (since wherever the mind has evidence it can not resist having an opinion) he of necessity believes the contrary, thus showing his credulity by a belief in that side which has least evidence to support it. By the reverse process the credulous man swallows the first bit of evidence that comes in his way, and concludes, without waiting to see whether there is more to follow, so that when weightier evidence is presented on the other side, he is found skeptical as to the subsequent proof, and confirmed in his own way. Thus skepticism and credulity mutually produce each other, and of necessity co-exist in the same brain, making every skeptic credulous, and every dupe skeptical, and neither possessing that healthy balance of mind which is favorable to right reason, the first deduction of which is, that we should put faith in all testimony until it be impeached, overborne or contradicted.

Approaching the pages of traditionary, sacred, profane, contemporaneous, natural and scientific history, with this reasonable faith, what a glorious prospect opens before us! What rich fields of boundless knowledge, terminating on every hand in the infinite and incomprehensible, suddenly stretch out to our view! It makes us, instead of being the unhappy doubters of the evidence of our own senses, at once the heirs of all the rich lore of the remotest ages and the greatest minds. It takes from mankind the mask of falsehood in which, from our own bleared vision, we had supposed them to be enveloped, so that we are enabled to listen

to their narrations with respect and advantage, and to lean to the narrators with love. It changes the whole aspect of the world from a dark and dubious dream, into a living, pulsating, breathing reality which we can clasp to our bosom as a brother. And we are no longer made sick by looking upon the world as a lie. It is a glorious privilege and enjoyment, as well as a condition precedent to the attainment of truth, to be able to view all history with the eye of a calm, reasonable, and philosophical faith, being neither credulous nor skeptical.

#### TRUTH vs. DOGMATISMS.

To experts of old Harvard Hall,  
And all their kind,

Whose mission 'tis to die with  
The human mind

Sirs, what is truth? Can you define it,  
Or find an artist to design it.

In prose or rhyme?  
Would you impress our brains to think  
That all truth can with pen and ink  
Be writ in time?

Truth is immortal, though by man forsook;  
Who thinks all truth was written in a book

By Scribes of yore;

It is eternal, though the classics say  
'Tis out of fashion, and must pass away,  
To be no more.

Eternal truth was never bought for gold;  
It can not rust out, or indeed grow old;  
Nor can it die.

It came to bless us from the heavenly spheres,  
To combat error, and dispense our fears  
When mortals lie.

Immortal! truth plant of celestial birth!

Thy mission will be recognized on earth

Some centuries hence.

By common people whom the truth makes free,  
By now and then a Scribe and Pharisee  
With common sense.

Celestial truth! thy mission from the spheres  
Found man in ignorant, superstitious fears,  
Controlled by priests.

We hail thee as a messenger of love,  
To raise our aspirations far above  
All formal feasts.

Truth can be trammelled by no sect nor creed;  
They whom the truth makes free are free indeed,  
In every clime.

Though experts of old Yale or Harvard storm,  
All superstitious bigots must reform  
Some future time.

Some eighteen centuries ago,

Spirit of truth! thy work commenced below

To teach mankind—

When glided error with the experts took,  
Who had their rituals written in a book.

To gull the blind—

Who followed dogmatism and old tradition,  
In stupid ignorance of her heavenly mission

Hence below.

Where sects and creeds have done some temporal good,  
By building temples here of stone and wood.

To make a show.

On earth the flower of truth was crowned with thorns,  
And buffeted, alas, by hoofs and horns

Of Satan's clan.

By priestly power indeed his blood was spilt,  
To cap the climax and to crown the guilt

Of mort'ly man.

Historians say, that Jewish priests

Were all contented with the blood of beasts

Before the flood;

Then why, I ask, should Protestant and Pope

Rest all in air, faith and all their pious hopes?

On human blood?

One fundamental truth we can't forget.

That all mankind are still imperfect yet,

And so must be,

Till king, and prince, and peasant all,  
Shall on one common platform fall

From sophistry.

Another truth is made as clear as mud,

That mankind are depraved who boast of blood

From shore to shore—

Who compass sea and land to proselyte,  
And scatter darkness here instead of light,

Like those of yore.

May Harvard's students seek the inner light,  
And leave the experts in the realms of night,

'Till they learn better

Than build a Babel out of rage, or think

Their guide to heaven is by printers' ink,

Or by the letter.

Who understands all truth aright,

May comprehend the source of light,

And source of love,

And finally, scan the great first cause—

The Architect of Nature's laws—

Even God above.

Eternal ages hence mankind

May glory in progressive mind;

And get a view

Of Him who hath done all things well,  
Who never made a local bell

For Greek or Jew.

Who can survey the mighty field  
Where truth is yet to be revealed?  
Throughout all space  
Scraps and scraps, all agree  
They've only learned the A B C  
Of truth and grace.

#### BORN INTO THE SPIRIT-WORLD.

In this city, on the 6th inst., ANNA MARIA, wife of Mr. George L. Hall, and daughter of Lambert H. and Rebecca Ann Beck, of this city, aged 29 years, 1 month and 10 days.

She left for home with a full and glorious hope of immortality and eternal life. She bore with patience and resignation her protracted and painful disease, consumption. She often expressed a willingness to depart whenever her Father in heaven should call. Many times she would say, "Praise the Lord, O my soul, and all that is within me praise His holy name! My hope is full; my soul is happy; my way is clear, and bright as the sun."

'Not a cloud doth arise to darken my skies,  
Or hide for one moment my Lord from my eyes."

She was a believer in our beautiful faith that Spirits do come back and communicate with their friends. She used to say, "She wondered that people should ask what good Spiritualism had done, for it had done great things for her; it had removed from her the fear and sting of death, and the gloom of the grave," and before she left the form, she embraced her husband, her four children, father, mother, sister, brothers, and all her friends, and exacted a promise from each to meet her in heaven, and promised, on her part, in the most emphatic manner, that if Spirits could come back (which she did not doubt), she would come to each and all of us; but first, she would make herself known to her brother Lambert. That promise she faithfully redeemed by manifesting herself to him immediately on leaving the form; and then communicated with all the family, answering questions in the most satisfactory manner to her mother, who was weeping and mourning much. She said: "Dear mother, why do you hold me to earth? O, dear brother, she is not gone; she is not gone; O no, she is with us still!" Of this we have no doubt; nay, we have had the most satisfactory demonstrations of it. As her mother and her sister are both seeing as well as rapping, tipping, and trance-speaking mediums, we all have held sweet converse with her since she left the form.

She was a most devoted wife and tender-hearted mother, yet when questioned by us whether, if she could, she would come back again and live in the form, her answer was an unequivocal and emphatic "No." Upon the whole, her departure from the form was most beautiful. She was asked, before she left, if she wished to see a minister of the Gospel. (This was on Monday the fourth.) She said: "I have no objection;" but added, "all the ministers on earth can not do me any good; my soul is happy; my way is clear;" and then repeated the words—

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

A minister was sent for; he came; he found her happy in God; her peace was made; the minister talked; he sang, he prayed, while she rejoiced and gave glory to God. The doctor who attended her said her case was one of the most interesting, happy and peaceful he had ever witnessed. The last time he called to see her while she was living, was the day she died. (He was sent for.) After talking with her for some time, he asked her if she had sent for him for anything in particular. She said, "I wish to know, Doctor, if I am dying?" He said, "Yes, Mrs. Hall, you are dying, and will be in the Spirit-world in the course of a few hours." Then after talking with her for some time in the most kind and pious manner, he prayed with her, and bade her good-by, promising to meet her in heaven. Her language was, "O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God who giveth me the victory."

"If this be death, I soon shall be  
From every pain and sorrow free;  
I shall the King of Glory see:  
All is well; all is well!"

She gave full directions how to prepare, and where to bury her form, all of which have so far been complied with. We say, "Let us die the death of the righteous, and let our last end be like hers." And we say to the Spirit of our child, "O, rest in peace, our daughter, and when we are called home we will join you in your blessed mansion above, where death is swallowed up in victory, and parting will be no more!"



## NEW YORK CONFERENCE.

SESSION OF JANUARY 12.

Mr. QUERÉ presented the following paper, being a translation of a communication delivered in the French language by a medium, January 10, 1858:

"The American Spiritualists, by exaggerating a truth which they but partially comprehend, act like the bear in the fable; they destroy what it is their intention to preserve. They wish to know what the Spirits are, and what are their faculties. They should begin by studying what man is, and what are his faculties. If they knew what man is, they would soon understand that the power of the Spirit is the corollary of the power of the man. Man is a complete being in himself. He sees, observes, compares, judges, thinks and acts by his own impulse, and solely in consequence of his peculiar organization. If it were not so, Spirits would not be endowed with the same faculties which they acquired while in the body, and which it is obvious they now possess in a much higher degree. The theory of those fanatical Spiritualists—more Spiritualists than the Spirits themselves—is not only false, but absurd and pernicious, inasmuch as, if the man were not endowed with the power of thinking and acting of himself, he would not be accountable for his good or bad actions. In such a case he would be no longer a man, but a brute, and even less than a brute.

"That absurd theory is the High Priest of all vice and human degradation. Your ideas in respect to man and his destiny are correct; and you should explain them. These Spiritualists are on a wrong road. They have no compass, and their sight and hearing are obscured by prejudices, for which, however, they are not responsible. This is a consequence of their false notion of what is called soul, and of the immoderate quantity of biblical infusion they have been dosed with, which they obstinately persist in regarding as the sum of all truth. But although prejudice and pride will prevent some men from understanding that they are in error, others would understand you, and the seed would germinate.

"They deny animal magnetism. Why do they not deny natural magnetism and electricity? If, instead of reasoning upon questions they do not understand, they should study animal magnetism, they would perceive its effects, and understand its existence. Its causes are not within the range of the human understanding in its present condition. Man has the power to act upon man by his own personal power, by his own personal will, by means of the vital fluid that constantly exhalates from himself, and which he can by his own will polarize and project upon a more or less considerable space. He can act by this process upon organized matter—living beings—and force upon them a direction, and his own will. It is this human magnetic fluid that we make use of to produce the various phenomena that occur in spiritual circles. We have no power of action if the members of the circle are not entirely passive; that is to say, the magnetic or vital fluid emanating from the members must be left free; it must not be polarized by individual thoughts; without this, we are inoperative.

"If the American Spiritualists had not separated the study and practice of animal magnetism from the study of Spiritualism, and had not been acting like those navigators who throw their compass overboard, they would have proceeded more surely, and would not have left the subject so accessible to charlatans.

"I wish you to read this first communication to the American Conference circle. I will stop here for today, and will continue in the next a series of observations that I want to make.

(Signed) "DANIEL LECOMTE, Magnetizer,  
"Pupil of Baron Du Potel of Paris."

Mr. MACLEOD proposed the following question: If it be true that man continues to exist beyond the grave, is it in accordance with analogical reasoning to conclude that there will be no termination to his existence?

Mr. PHENIX considered it analogically rational that we exist continuously, and cited the facts of memory as analogical proof. The physiologists tell us that the particles of the body are changed several times during an ordinary life-time; and if this be true, then, that of a man which remembers the occurrences of childhood after the lapse of fifty years, must be something which is above the law of change, and if this something can successfully resist that law for fifty years, it is fair to infer that it is indestructible. The record which this preserves itself from childhood to old age, is written upon the only tablet that is present in childhood as in old age, and that is the individual consciousness of the Spirit, which is the real man. The individuality has preserved itself throughout, despite the constant change of bodily particles, and has carried the memory of childhood with it, proving itself by that fact, to be wholly superior to the otherwise universal law of change.

Dr. GRAY said: Some of the old Greek philosophers held that man was not immortal, because he had a beginning, and that which has one end must have two. They affirmed also, that this corrupt immortal soul of man could be sick, and that it was a fair inference that whatever was subject to disease, was liable also to death. To this, their antagonists opposed the assertion that

strengthened by observation of the same law on the vegetable plane. A grain of wheat is an infinite series of wheat, and must not the same be true of the human? We see that it is so with respect to the reproduction of the species, and he concludes the same is true of the individual. The natural manifestation of the man is in accord with the uses of the plane he occupies. When his uses are fulfilled, his manifestation on that plane ceases, and the man is said to die; which process, to the Spiritualist, is merely introductory to the manifestation of the individual on a higher plane of his being; that is to say, when the earthly function of an organ is completed, the organ does not cease to exist, as facts abundantly show. Nothing ceases but its manifestation on the earth-plane of the faculty; as for example, the organ of amateness from its earth-side proliferates sons and daughters, and from its Spirit-side, good and truth. This duality of function in the cerebral faculties is manifested during the life of the body.

Mr. PHENIX said: He does not understand the doctrine of degrees as applied to this question; neither does he recognize earthly functions. The Spirit outworks the body, and its powers or functions, by means of the body. But the Spirit that lives on beyond the body is the epitome or compendium of the whole—a function outwrought by combination—the record—totality of thought and experience—the real man.

Mr. QUERÉ asks: Is it not more correct to say the Spirit is the result of the man, rather than the epitome of the man?

Mr. PHENIX thinks the Spirit does not begin with the man, but the complex of manifestation belongs to his history. The man is something more than the material mass which may be put into a balance and weighed. You may weigh a corpse, but that is a man minus the Spirit.

Mr. QUERÉ opines that death takes place when the body is unable any longer to retain the infant Spirit which it has engendered. This condition of body may be the result of poison, artificially administered, or of disease.

Mr. PHENIX thinks the reverse is true. The body does not make the Spirit, but the Spirit the body. Neither does the body nourish the Spirit, but just the reverse. Nor can disease affect the Spirit. In short, the body is no more essential to the life of the Spirit than the physical universe is indispensable to the existence of God.

Dr. GRAY called for more help to understand the subject. The question asks for proof that we shall exist eternally. It was a faith once held by a class of able thinkers who held to a limited existence of the Spirit-life, that man, by progression, finally lost his individuality in God. The question is, May not this be true? He thinks not, and asks attention to his former statement, which is, that man is shown from analogy to consist of an infinite series, each awaiting its manifestation in due order; that the first three degrees are demonstrated in mesmerism. By that process, the body is laid asleep, and the soul is awakened into activity. Spiritual senses perform the functions of the external organs, and transcend their powers. The subject, for the time, is manifesting from the super-sensuous plane. That his consciousness, in this case, is really upon a different plane, is clear from the fact that memory is broken, so that the facts of the trance, though remembered perfectly in a subsequent trance, are not, in many cases, remembered at all in the normal state. Again, it is analogically manifest that human individuality is eternal, because man is a form of divine uses, and use is eternal. Use never diminishes. Each individual is the form of a specific use, and that use ever manifests itself on an ascending scale. This is seen in the childhood, youth, manhood and old age-phases of the earth-life; and the facts of modern Spiritualism demonstrate that the dissolution of the body does not break this chain of deathless uses, but presents the Spirit as a higher form, and on a plane of more expanded uses. From all analogy, and from every observed fact, as well as from the nature of the case, man can never cease to be a form of divine uses. He starts from the common center of divine manifestations, and remains on a given plane until he fills all his uses on that plane; and so on forever.

Dr. HALLOCK thought the perpetuity of human existence was fairly predicable from the nature of the material of which it is composed, and its varied individualities sustained and developed; that is to say, the body is perishable, in a certain sense, because the material which enters into it is, in the same sense, perishable. But chemistry has discovered no means, as yet, to dissolve a Spirit-individuality. If the martyr's soul could have been burned in the flames that destroyed his body, the pious persecutor would have doubtless done so for the humane purpose of saving it from hell-fire. The manifestation of a truth (what we call fact) may change, but the truth itself, never! Now, the body, which is but a physical manifestation of the Spirit, is developed and sustained by facts; but not so the Spirit. That does not grow by swallowing books and diagrams which simply illustrate the truth, and are perishable, but by the truth itself, which is eternal; and herein is seen the difference between the human and the animal—the mortal and the immortal: that the animal has no affinity for, and can have no conception of, truth. Though a parrot were taught to repeat the multiplication table, it would inspire him with no glimpse of its meaning. The perception and affection of

being in affinity only with the ever-dying—from which he concludes that man can never be anything less than what he is.

Mr. PHENIX said: It might be added that progress, not destruction was the universal law. Nothing can be absolutely destroyed.

Mr. NICHOLS thought the facts from which Dr. Hallock drew his inference, fallacious. Truth is not immortal, in the sense of his argument; that is to say, much that we accept as truth in the present, is seen in the future to be untrue.

Dr. GRAY said: He was going to ask Mr. Phenix to kill two birds with one stone, but did not get the chance in time, and would ask him now to explain if he meant to be understood as affirming the existence of a Spirit in the body after the Spirit had left it; and if so, what Spirit is it? He wanted that point cleared up.

Mr. PHENIX replied: It is the Spirit resident in the particles which compose the body, and imbue it with the vitality necessary to decomposition. Both decomposition and recombination are spiritual phenomena, and without the indwelling presence of Spirit, neither can occur. But that which remembers from childhood is not the resident Spirit of the particles, because not one of these of to-day, was present in childhood. From which it is fair to presume that memory and consciousness belong to that in man which is superior to the law of change. Or at least, having proved itself to be so for fifty years or more, it is but reasonable for those who doubt its ability to preserve itself continuously, to present the proof upon which they establish their doubts.

Adjourned. H. T. HALLOCK.

## ON THE NATURE OF MORAL EVIDENCE.

NUMBER TWO.

In the former number we classified the various kinds of evidence, and so separated them that their comparative intensity could be clearly seen. Let us now dwell briefly upon that kind of evidence the just estimation of which is surrounded with the most difficulties, viz.: the historical, in which for the present we will include tradition, sacred and profane history, and also all contemporary reports and accounts, printed and written, and oral statements not under oath. And before going further, we should by a careful self-scrutiny endeavor to discover whether our minds are in an open and unprejudiced condition, so that the seeds of evidence may fall thereon without obstruction. There are two opposite habits of the mind, both of which are equally unfavorable to the reception of truth, and for the want of the study of which many persons are blinded and deceived. One may be called the credulous habit, and a person whose mind is of this condition believes a statement simply because it is a statement, without once thinking of the evidence on which it is founded, of which, indeed, persons of this habit of mind have frequently not sufficient capacity to judge, were they to make the effort. Such persons believe statements in proportion as the statements satisfy or gratify their feelings. If they are fond of the wonderful, and a marvelous story is told to them, they believe it, not because it is reasonable, but because it is unreasonable and marvelous. If they are full of self-love and a story is told to them which flatters their self-love, they believe it, not in proportion to the evidence of its veracity, but in proportion to the pleasantness of its flattery. If they are naturally timid and their fears are appealed to, they are too much frightened in advance to inquire soberly whether the grounds of their fears are true. When dealing with the inferior classes of minds, it is very nearly safe to assume that they are of the credulous habit of mind, and to deal with them accordingly. All who are successful and influential over the lower classes, either philosophically or instinctively, understand this. Does the street politician or the stump speaker rely upon argument based upon facts and political principles for his influence upon the crowd? Very seldom, and then only when his audience is of the most intelligent. He tells them of the frequent glorious victories their party has achieved (flattering their self-love), calls the opposite party hard names (thus appealing to their fears, for the ignorant, having no facts are led by names, and dare not join a party in which they would be nicknamed), exhorts them to move in an unbroken phalanx, and to charge the enemy vote in hand, under the glorious banner of their standard-bearer (appealing to the their combativeness or fighting instinct, and fusing a civil election with all the sanguinary how of a bloody contest), and finally, if not pablicly, at least privately and potently, appeals to their acquiescence by every desired promise of their share of the spoils. Neither are those churches which are found to be most successful among an



dully, which are strong. This credulous habit of mind craves a vast quantity of crude falsehoods as its natural aliment, and would starve upon the thin diet of the true and sensible. We would by no means wish to imply that excessive credulity is the invariable attribute of ignorant minds, or is seen among them alone. On the contrary, some very ignorant men are equally skeptical, and here and there a learned man preserves his over-credulous habit of mind.

From seeing so many around us so fearfully deluded by a too credulous habit of mind, it is not surprising that many should run into the opposite extreme, and attain to a skeptical habit of mind equally unfavorable to the reception of truth. Yet, while the plastic substance of the mind should not be so soft that the varying winds shall sway and change its form, it should not, on the other hand, be so flinty and unyielding that the hand of the great sculptor can not chisel it into perfectness and beauty. It is as deceptive to be over-skeptical as to be over-credulous. For the mind must be charged with its stock of ideas, impressions and opinions, come they from whatsoever source they will. It can not remain a blank. And if it suffer itself, from an ignorance of the nature of moral evidence, to reject facts for want of evidence which have really more evidence in their favor than against them, the vacuum will be supplied by some theory having less evidence in its favor than against it. Therefore it is that many persons professing to be skeptical, and who really apply to the doctrines which they disbelieve the severest and most critical tests, show themselves wonderfully credulous by adopting opinions which will not stand a tithe of the same tests. These persons generally commence to weigh evidence by the enumeration of some false principle, as that "they will believe nothing but what they know," which we have shown in the last number to be utterly impracticable and absurd; or that "they believe every man a liar until he is proved to speak the truth," which would be equally absurd, as in the present difficulty of subpoenaing angels and "raising" the devil, where would you get your reliable witnesses to corroborate the first witness? We must, then, in considering historical evidence (including all the kinds above-mentioned), start with the proposition that a healthy habit of mind, neither over-credulous nor deceptively skeptical, is that in which we believe any statement upon its face until we have some stronger reason to disbelieve it. For if upon a statement being presented to the mind we do, with no evidence to the contrary, disbelieve it, we show that we have more faith in no evidence at all than we have in some evidence, which is absurd, and obviously at war with reason. The healthy intelligent scientific mood of mind, after all, is, then, that of faith, and not that of unbelief.

From this point of view the seemingly opposite faults of credulity and skepticism are seen to be but one and the same offense. For he is not skeptical who refuses to believe a thing without evidence. Nor is he credulous, who, upon receiving any evidence of its truth, however slight, believes in it until he has weightier evidence to the contrary, for all this is exactly reasonable. But he only is skeptical, who, having received more evidence in favor of a theory than against it, still requires more before he will believe it, and in the absence disbelieves it, and (wherever the mind has evidence it can not resist having an opinion) he of necessity believes the contrary, thus showing his credulity by a belief in that side which has least evidence to support it. By the reverse process the credulous man swallows the first bit of evidence that comes in his way, and concludes, without waiting to see whether there is more to follow, so that when weightier evidence is presented on the other side, he is found skeptical as to the subsequent proof, and confirmed in his own way. Thus skepticism and credulity mutually produce each other, and of necessity co-exist in the same brain, making every skeptic credulous, and every duple skeptic, and neither possessing that healthy balance of mind which is favorable to right reason, the first deduction of which is, that we should put faith in all testimony until it be impeached, overborne or contradicted.

Approaching the pages of traditional, sacred, profane, contemporaneous, natural and scientific history, with this reasonable faith, what a glorious prospect opens before us! What rich fields of boundless knowledge, terminating on every hand in the infinite and incomprehensible, suddenly stretch out to our view! It makes us, instead of being the unhappy doubters of the evidence of our own senses, at once the heirs of all the rich lore of the remotest ages and the greatest minds. It takes from mankind the

to their intrusions with respect and advantage, and to learn to the narrators with love. It changes the whole aspect of the world from a dark and dubious dream, into a living and satisfying reality which we can clasp to our bosoms as a brother. And we are no longer made sad by looking upon the world as a lie. It is a glorious privilege and enjoyment, as well as a condition precedent to the attainment of truth, to be able to view all history with the eye of a calm, reasonable, and philosophic faith, being neither credulous nor skeptical.

#### TRUTH vs. DOGMATISM.

To experts of old Harvard Hall,

And all their kind,

Whose mission 'tis to disenthral

The human mind.

Sirs, what is truth? Can you define it,

Or find an artist to design it?

In prose or rhyme?

Would you impress our brains to think

That all truth can with pen and ink

Be writ in time?

Truth is immortal, though by man foretold;

Who thinks all truth was written in a book

By Scribblers of yore?

It is eternal, though the claudes say

'Tis out of fashion, and must pass away,

To be no more.

Eternal truth was never bought for gold;

It can not rust out, or faded grow old,

Nor can it die.

It came to bless us from the heavenly spheres,

To combat error, and dispense our fears

When mortals lie.

Immortal! truth plant of celestial birth!

Thy mission will be recognized on earth

Some centuries hence.

By common people when the truth makes free,

By low and then a Scribble and Phrasie

With common sense.

Celestial truth! thy mission from the spheres

Found man in ignorant, superstitious fears,

Controlled by priests.

We hail thee as a messenger of love,

To raise our aspirations far above

All mortal fears.

Truth can be trammelled by no sect nor creed;

They whom the truth makes free are free indeed,

In every clime.

Though experts (old Yale or Harvard storm,

All superstitious byres must reform

Some future time.

Some eighteen centuries ago,

Spirit of truth! thy work commenced below

To teach mankind—

When glided error with the experts took,

Who had their rituals written in a book,

To gull the blind—

Who followed dogmatism and old tradition,

In stupid ignorance of her heavenly mission

Here below.

Where angels and creeds have done some temporal good,

By building temples here of stone and wood,

To make a show.

On earth the flower of truth was crowned with thorns,

And buffeted, alas, by hoofs and horns

Of Satan's clan.

By priestly power indeed his blood was spilt,

To ope the ellings and to crown the guilt

Of mort'ly men.

Historians say, that Jewish priests

Were all contented with the blood of beasts

Before the flood!

Then why, I ask, could Protestant and Pope

Not all a stir raise, and all their plumes hoist

On human blood?

One fundamental truth we can't forget,

That all mankind are still imperfect yet,

And as must be.

Till king, and priest, and peasant all,

Shall on one common platform fall

From sophistry.

Another truth is made as clear as mud,

That mankind are denied who boast of blood

From shore to shore.

Who compass seas and land to proselytize,

And scatter darkness here instead of light,

Like those of yore.

May Harvard's students seek the inner light,

And leave the experts in the realms of night,

Till they learn better.

Then build a chapel out of rage, or think

Their guide to heaven is by priors' ink,

Or by the letter.

Who understands all truth aright,

May comprehend the source of light,

And source of love,

And finally, scan the great first cause—

The Architect of Nature's laws

Even God above.

Eternal ages hence mankind

May glory in progressive mind,

And get a view

Of Him who hath done all things well,

Who never made a local hell

For Greek or Jew.

Who can survey the mighty field  
Where truth is yet to be revealed?  
Throughout all space  
Resolute and eager, all agree  
They've only learned the A B C  
Of truth and grace.

VERSE.

#### BORN INTO THE SPIRIT-WORLD.

In this city, on the fifth inst., Anna Maria, wife of Mr. George L. Hall, and daughter of Lambert B. and Rebecca Ann Hall, of this city, aged 29 years, 1 month and 10 days.

She left for home with a full and glowing hope of immortality and eternal life. She bore with patience and resignation her protracted and painful disease, consumption. She often expressed a willingness to depart whenever her Father in heaven should call. Many times she would say, "Praise the Lord, O my soul, and all that is within me praise His holy name! My hope is full; my soul is happy; my way is clear, and bright as the sun."

'Not a cloud did arise to darken my skies,  
Or hide for one moment my Lord from my eyes.'

She was a believer in our beautiful faith that Spirits do come back and communicate with their friends. She used to say, "She wondered that people should ask what good Spiritism had done, for it had done great things for her; it had removed from her the fear and sting of death, and the gloom of the grave;" and before she left the form, she embraced her husband, her four children, father, mother, sister, brothers, and all her friends, and exacted a promise from each to meet her in heaven, and promised, on her part, in the most emphatic manner, that if Spirits could come back (which she did not doubt), she would come to each and all of us; but first, she would make herself known to her brother Lambert. "That promise she faithfully redeemed by manifesting herself to him immediately on leaving the form; and then communicated with all the family, answering questions in the most satisfactory manner to her mother, who was weeping and mourning much. She said: "Dear mother, why do you hold me to earth? O, dear brother, she is not gone; she is not gone; O no, she is with us still!" Of this we have no doubt; nay, we have had the most satisfactory demonstrations of it. As her mother and her sister are both seeing us well as rapping, tapping, and trance-speaking mediums, we all have held sweet converse with her since she left the form.

She was a most devoted wife and tenderhearted mother, yet when questioned by us whether, if she could, she would come back again and live in the form, her answer was an unequivocal and emphatic "No." Upon the whole, her departure from the form was most beautiful. She was asked, before she left, if she wished to see a minister of the Gospel. (This was on Monday the fourth.) She said: "I have no objection," but added, "all the ministers on earth can not do me any good; my soul is happy; my way is clear;" and then repented the words—

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

A minister was sent for; he came; he found her happy in God; her peace was made; the minister talked; he sang, he prayed, while she rejoiced and gave glory to God. The doctor who attended her said her case was one of the most interesting, happy and peaceful he had ever witnessed. The last time he called to see her while she was lying, was the day she died. (He was sent for.) After talking with her for some time, he asked her if she had sent for him for anything in particular. She said, "I wish to know, Doctor, if I am dying?" He said, "Yes, Mrs. Hall, you are dying, and will be in the Spirit-world in the course of a few hours." Then after talking with her for some time in the most kind and pleasant manner, he prayed with her, and bade her good-by, promising to meet her in heaven. Her language was, "O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God who giveth me the victory."

"If this be death, I soon shall be  
From every pain and sorrow free;  
I shall the King of there see;  
All is well; all is well!"

She gave full directions how to prepare, and where to bury her form, all of which have so far been complied with. We say, "Let us do the death of the righteous, and let our last end be like hers." And we say to the Spirit of our child, "O, rest in peace, our daughter, and when we are called home we will join you in your blessed mansion above, where death is swallowed up in victory, and parting will be no more!"

L. B. H.



### DYING WORDS OF DISTINGUISHED MEN.

**THE POTATO ROT AN OLD DISEASE.**—A friend sends us the following "extract from a German paper," which says that "potatoes were first introduced in Europe in 1853; 59 years after, the rot commenced; 60 years after its introduction, no good seed was to be had. In 1864, new seed was imported from Peru; 45 years after this, the rot again commenced, and in 1879 no good seed was to be had. In 1879, new seed was again imported, and in 1884 the potato general use till 1802 or 1803." If this is a fact, we should have it fully proved, and that would prove the necessity of frequently renewing the seed from the original locality.—N. Y. Tribune.



## Interesting Miscellany.

## DYING WORDS OF DISTINGUISHED MEN.

It is refreshing to find some evidence of deep consciousness of the vast solemnity befitting a dying hour among men endowed beyond the average of their race with intellectual strength, as in the case of Grotius, who, on being asked for his dying admonition, exclaimed: "Be serious!" All his vast learning did not allow him to think lightly of the paramount claims of those things which make for our eternal peace. Sir William Jones, one of the most brilliant geniuses, that ever lived, affords similar evidence of the right estimate of human learning, compared with the more important concerns of the future world. "It matters not," says Johnson, "how a man dies, but how he lives." And even skeptical Rousseau observes, "The great error is placing such an estimate on this life, as if our being depended on it, and we were nothing after death. To attach ourselves but slightly to human affairs, is the best method of learning to die." When Garrick showed Dr. Johnson his fine house and gardens, at Hampton Court, instead of his replying in the language of flattery, he exclaimed, "Ah! David, David, these are the things which make a death-bed terrible!"

Grotius cried out, "Oh! I have consumed my days in laborious trifling!" Dr. Johnson lamented many things in his past career, but when the light of evangelical truth broke in upon his mind, he obtained Christian peace, in which he died. Baron Haller died expressing his renewed confidence in God's mercy, through Jesus Christ.

The Deist Hobbes said, with horror, in his last moments "I am taking a fearful leap in the dark." Cardinal Mazarine said "Oh, my poor soul, what is to become of thee! Whither wilt thou go!"

The following affords a brilliant contrast to some of the foregoing instances:

The aged Simeon, as he took the young Saviour in his arms, said, "Lord, now let thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." When the martyr Stephen fell beneath the missiles of his enemies, he exclaimed, "Lord Jesus, receive my spirit! Lord, lay not this sin to their charge!"

When the chain was placed on the neck of John Huss, he exclaimed, with a smile, "Welcome this chain, for Christ's sake!" The fagots having been piled up to his neck, the Duke of Bavaria in a brutal manner, called on him to abjure. "No, no!" cried the martyr, "I take God to witness that I preached none but his pure doctrines, and what I taught I am ready to seal with my blood." Jerome, of Prague, who followed Huss to the stake after a few months, said to the executioner who was about to kindle the fire behind him, "Bring the torch hither; do thine office before my face. Had I feared death, I might have avoided it." The last words Luther was heard to utter, were, "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." "Nothing but heaven," said the mild Melancthon, when asked by his friends if he wanted anything; and then he gently fell asleep in Christ. George Wishart cried out at the stake, "For the sake of the true Gospel given me by the grace of God, I suffer this day with a glad heart. Behold and consider my visage; ye shall not see me change color—I fear not this fire." The last prayer offered by Tyndall, who translated the Bible and suffered martyrdom in 1636, was, "O Lord, open the eyes of the King of England." Lawrence Saunders, who suffered martyrdom during the reign of Queen Mary, kissed the stake to which he was bound, exclaiming, "Welcome the cross of Christ; welcome life everlasting!" "Be of good heart, brother," cried Ridley to Latimer, "for our God will either assuage this flame or enable us to abide it." Latimer replied, "Be of good comfort, brother, for we shall this day light such a candle in England, as, by God's grace, shall never be put out." Bergerus, councillor of the Emperor Maximilian, said on his dying bed, "Farewell, oh, farewell all earthly things, and welcome heaven." George Buchanan, the ornament of Scottish literature, who could write Latin verse with a purity almost worthy the Augustan age, was taken with his last illness when in the country. To the message of King James, who summoned him to be at court in twenty days, he sent this reply, "Before the days mentioned by your majesty shall be expired, I shall be in that place where but few Kings enter." The Marquis of Argyle, when advancing to the scaffold, said, "I would die like a Christian." Among the last words of Claude were these: "I am so oppressed that I can attend only to the great truths of religion, namely, the mercy of God and the gracious aids of the Holy Ghost."

COMPRESSIBILITY.—The remarkable instances of human compressibility, which we meet with every day in cars and stages and crowded rooms, often remind us of the following amusing anecdote of Lablache and Tom Thumb: "It happened that the great basso and Tom Thumb were in the same hotel at Paris, when a *paysan*, who had heard of the great little man, came up from Epinal to Paris, on purpose to get a sight of this *multum in parvo*. The exhibition was closed, and Tom was to quit Paris the next day. The countryman must, and would see him. 'Where did he lodge?' 'Hotel de Paris.' Pays hurried to the hotel. M. Ponce found himself in the presence of P. T. Barnum, Esq. Poor simpleton! The fame of Mr. Barnum had not yet extended to Epinal. He told his story, and urged his suit with such pertinacity that Barnum at length pretended to yield. 'Mr. Thumb is not here at present. You will find him in the room just overhead.' The countryman mounted the stairs, and rung at Lablache's door. 'Pardon me,' said he, entering, 'I was told that Mr. Thumb lived here.' Lablache, who, it is well known, rejoiced in the most ample proportions, took the joke at once. 'Come in—I am Tom Thumb.' 'What, what?' said the petrified provincial, 'you Mr. Thumb?' 'Yes, sir,' replied the universal basso, 'when in public I compress myself, and am very small indeed; but when at home I put myself at my ease!' The countryman returned to Epinal, impressed, probably, with an awful sense of the knowledge and power of the people who had invented the electric telegraph, and who could compress a giant into a pigmy." The only difference in the parallel is, that in these latter days the expansion takes place in public, while at home (after company is gone) the expanders "put themselves at their ease."

A SPECULATOR SELLING HIS SOUL.—An individual was taken up by the police of Paris, on Monday night, for creating a disturbance in the house where he resided. It appears that the neighbors had been prevented, for some nights past, from enjoying their rest, by the fearful noise which issued at midnight from the rooms inhabited by the prisoner. The police force opened the door, and discovered the man dancing about the room, and uttering strange words. A work on necromancy was on the table, while skulls and other subjects, supposed to be more or less connected with popular notions of magic were lying about the room. The man, on being called to account, stated that he had lost money on the Bourse, and was invoking Satan to assist him. In order to corroborate his assertion, he displayed a contract, drawn up in legal form, wherein he consented to sell his soul, in return for certain advantages to be distinctly named by the purchaser. The man was taken to prison, where his sanity will be carefully tested.

GIRL TORTURE IN CHINA.—We have never seen a more brief and comprehensive description than the following, of the terrible process by which the feet of Chinese women are made so notoriously small. It is furnished by a recent traveler in that singularly "celestial" country: "Some poor Chinese women brought me a complete gamut of little girls from the Missionary school. The first was a child of two years old. Her penance had just commenced. When the bandage of blue cotton was taken off I found that the great toe had been left untouched, but the other four had been forced down under the ball of the foot, and closely bound in that position. The child, therefore, walked upon the knuckle of her four toes. The toes were red and inflamed, and the ligature caused evident pain. In the next three children (all of ages advancing at small intervals) the preparation was only to the same extent; it was confined to the four toes; gradually, however, these four toes, ceding to the continual pressure, lost their articulations and identity as limbs, and became amalgamated with the sole of the foot. In the eldest of the four the redness and inflammation had entirely disappeared, the foot was cool and painless, and appeared as though the four toes had been cut off by a knife. The foot was now somewhat the shape of a trowel. In the fifth girl I saw the commencement of the second operation—a torture under which sickly children frequently die. The sole of the foot was now curved into the shape of a bow; the great toe and the heel being brought together as near as possible. Take a jujube and double it till two points of the lozenge nearly meet, and you will see what I mean. This is done very gradually. The bandage is never slackened—monthly month it is drawn tighter—the foot inflames and swells, but the tender mamma perseveres. As the bones and tendons accommodate themselves to the position constrained by the bandage so, it is drawn tighter. At last the ball of the natural foot fits into the hollow of the sole, and the root of the great toe is brought into contact with the heel. The foot is a shapeless lump. The instep is where the ankle was, and all that is left to go into the slipper and to tread the ground is the ball of the great toe and the heel. This is the small foot of the Chinese women—a bit of toe and a bit of heel, with a mark, like a cicatrice left after a huge cut, running up between them. Two of the girls were yet suffering great pain, and their feet were hot and inflamed, but in the eldest the operation was complete. She had attained to the position of a small-footed woman, and her feet were quite cool, had no corns, and were not tender to the touch. One of the mammas, influenced perhaps by a little liberality in the article of rice money, entrusted me with a Chinese *myre de toilette*. Sometimes, it seems, when a woman is expected to have to do hard work, her toe and heel are not drawn so tightly together as to produce the true 'small foot.' To disguise this imperfection upon her marriage day, she has recourse to art. A piece of cork, shaped like an inverted sugar loaf, is strapped upon her foot, and the small part goes into her slipper, and passes for her foot. Thus are we poor men deceived!"

THE PROGRESS OF SPIRITUALISM IN ENGLAND.—SYMBOLIC DRAWINGS.—A London Correspondent of the *Tribune* relates the following piece of intelligence: "The greatest novelty in literature (greater than Mr. Gladstone's prosing Homeric paper in the new number of the *Quarterly*, an instalment, it is said, of an elaborate work on Homer) is Mrs. Newton Crosland's 'Light in the Valley,' an exposition of her experience of Spiritualism. Mrs. N. Crosland may be better known, perhaps, by her maiden name of Camilla Toulmin, under which she was long a prolific contributor to our aesthetic periodicals. Mrs. Crosland's work was lately heralded by one from the pen of her husband, detailing the steps by which they were mutually converted to a faith in Spiritualism; but this book was greeted with a ridicule which will not impair the reception of anything from his wife's graceful and familiar pen."

"After a temporary discredit, Spiritualism in London is coming again into vogue. Wonderful things are told of symbolic drawings, involuntarily traced, under certain conditions, by a stripling, son of Dr. James John Garth Wilkinson, that well-known translator of Swedenborg, to whose robust and imaginative intellect so high a compliment has been paid by Mr. Emerson in his 'English Traits.' Sir Edward Bulwer Lytton and Mr. Ruskin, among other notabilities, have been to Hampstead to see the drawing—Sir Edward viewing them with childlike wonder, and Mr. Ruskin, with his art-critic's eye, pronouncing them unprecedentedly and superhumanly beautiful."

A BURGLAR SHOT BY A LADY.—About two o'clock, Wednesday morning, says the *Boston Journal*, the house of Dr. Hodges, of Ashland, was entered during the absence of the doctor from town, by turning the key to the front door by nippers. The burglars went up stairs and collected considerable clothing, which was carried below and put into a pile. They then collected various articles of clothing in the rooms below, as also vases and some fancy articles. Mrs. Hodges was awakened, as she at first thought, by the tinkling of a tea bell, but which was probably the noise occasioned by their moving a solar lamp with glass drops. She immediately arose and went to the head of the stairs and listened, when she heard whispering in the room below. She then went to her own room, took a loaded gun, and returned to the head of the stairs, when she saw distinctly the form of a man upon the first or second step, coming up. She asked, "What is wanted?" and he replied, "Hold your tongue, or I'll blow your brains out!" upon which Mrs. Hodges fired upon him. The only thing she heard him say, was, "My God!" The report of the gun brought the neighbors to the house, but nothing could be found of the burglars. There was blood on the stairs and floor, which proved that Mrs. H. was not very wide of her mark. The rogues left behind a paper, upon which was written the names of several citizens, giving a description of their houses, and whether they had kept a dog or not.

VERY EARLY MARRIAGE.—The wife of Patrick Casey, a tailor, was recently brought before a Magistrate in Bangor, Me., for an assault upon a neighbor. Patrick is forty years of age, and she is twenty-nine. They were married before she had attained the age of fourteen years, and she was a mother at the age of fourteen years and seven months. Since that time she has had eleven other children. Strange to say, the eldest girl who was fifteen years old a few days since, is the mother of two children, the elder of whom is nearly two years of age, she having married earlier in life than her mother. Mrs. Casey, is, therefore, at the age of twenty-nine years, the mother of twelve and the grandmother of two children.

An economical mode of generating steam in boilers has recently been applied. The novelty consists not in the increase of the heating surface, nor in any peculiar arrangement of the boiler proper, but in adding flues and a boiler exterior to the whole. The temperature in the furnace and flues is raised by feeding the fire with hot instead of cold air, and the movement of the air through the grates and flues being strong and certain, a very inferior quality of fuel may be employed, so that the new device economizes in two ways—first, by requiring an absolutely less quantum of coal, and second, by allowing of its use in a less expensive form.

BOTTLE FROM THE LOST PACIFIC.—Our readers may recollect that some weeks ago we published an item relative to a bottle having been picked up on the coast of France, containing a note, purporting to have been written and placed there by a passenger of the ill-fated Pacific, just as that vessel was about to sink. We supposed at the time that the affair was a hoax, but it seems that it has been deemed worthy of investigation by the friends of the person who is supposed to have written the note, and the probabilities of a satisfactory result are somewhat increased. The editor of the *Norwalk (Conn.) Gazette*, believing that the paper was written by Legrand Smith, of Norwalk, a passenger on the steamer, wrote to a friend in Paris, Dr. Evans, to make inquiries about the affair, and especially the handwriting of the note found. By the *Africa* an answer was received, in which Dr. Evans says that he feels there can be no doubt about it. He had obtained possession of the slip of paper found, and states the circumstances as follows:

"I was on a professional visit to the Empress the other day; and in conversation mentioned the subject, in which she became most intensely interested. The Emperor entering at the time, the Empress said: 'My dear Dr. Evans has been telling me of the possibility of ascertaining the fate of the Pacific.' Then repeating what I had said regarding the receipt of your letter, &c. The Emperor, who is a man of noble heart, at once entered into the details of the subject. Upon my relating it to him, he said it interested him exceedingly, and he would immediately send for the scrip of paper. He being a very prompt man and full of kindly feeling, did so, and sent me, directed by himself and sealed with his own private stamp, the said paper, which I now have in my possession, and which is acknowledged by all who have seen it to be an American's handwriting. It is *hastily written in pencil*."

"Now I wish to obtain through you, his own handwriting, to compare with what I have, as, of course, I can not send you the original but will have a *fac simile* taken, if possible, to send you."

CENTRAL AFRICA.—We make the following extracts from the work of Dr. Barth, just issued by the Harpers. It gives a good idea of the extent of his travels: "After having traversed vast deserts of the most barren soil, and scenes of the most frightful desolation, I met with fertile lands, irrigated by large navigable rivers and extensive central lakes, ornamented with the finest timber, and producing various species of grain, rice, sesamum, ground nuts, in unlimited abundance, the sugar-cane, etc., together with cotton and indigo, the most valuable commodities of trade. The whole of Central Africa, from Bagami to the East, as far as Timbuctoo to the West, abounds in these products. The natives of these regions, not only weave their own cotton, but dye their home-made shirts with indigo. The river, the far-famed Niger, which gives access to these regions by means of its eastern branch, the Benue, which I discovered, affords an uninterrupted navigable sheet of water, for more than six hundred miles into the very heart of the country. Its western branch is obstructed by rapids, at the distance of about three hundred and fifty miles from the coast; but even at that point it is probably not impassable in the present state of navigation, while up the river opens an immense high road for nearly one thousand miles into the very heart of Western Africa, so rich in every kind of produce."

A WITNESS FOR "SPIRITUALISTS."—The *Louisville Journal*, commenting on a call for scientific investigation in the so-called Spiritual phenomena, thus delivers itself: "It is certainly desirable that the phenomena in question should be thoroughly scrutinized and reported on by men of unquestionable character and talent, if there is really any considerable number of men and women of common sense, who believe that the phenomena, so-called, are anything more or less than a delusion, a cheat, a humbug. For our own part, we have ever regarded them with utter contempt. We have good naturedly suffered ourselves to be pressed into 'spiritual circles' in almost every large city of the Union, to say nothing of several small ones, and have been witnesses of the efforts of all sorts of rapping mediums, writing mediums, talking mediums, and table-rapping mediums; we have seen the Spirits, or the pretended Spirits, manifest themselves in the lights, hear them playing upon guitars and violins, and felt their touch upon various parts of our person; yet upon no such occasion have we ever seen or heard or felt anything that we did not then and do not now consider the result of gross and deliberate imposition and fraud. Indeed, our settled convictions upon that point have never been even momentarily shaken."

CHICAGO IN 1857.—Chicago City is only twenty-six years old. The town was laid out in 1830, and the first sales of lots were made in 1831. Its growth is extraordinary. The annual statements of the extent of its commerce and trade, are every year more surprising; and the increase of its population appears to keep equal pace with the growth of trade. In 1840, it had 4,470 inhabitants; in 1850, it had increased to 28,269; in 1855, the figures were 83,500; in 1856, 110,000; in 1857, 130,000, or an increase in 17 years of 125,530. According to the figures published in the *Press*, the total receipts of flour and grain in 1857, were 21,856,206 bushels. The total shipments were 18,032,668 bushels. The lumber trade is conducted chiefly with Michigan and Indiana. The receipts were nearly eleven millions of feet. The Canadian trade is rapidly growing into importance. The lake tonnage owned in the city is 70,681, of which 7,954 is in steam vessels.

HOW THEY PROVED THE TRINITY.—In the year 1725, the following act was passed by the Provincial Assembly of Maryland: "It was the best way they had of proving the Trinity true in those days. 'If any person shall hereafter, within this Province, wittingly, maliciously and advisedly, by writing or speaking, blasphemy or curse God, or deny our Saviour, Jesus Christ, to be the Son of God, or shall deny the holy Trinity, the Father, the Son, and Holy Ghost, or the Godhead of any of three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convicted by verdict or confession, shall for the first offense be bored through the tongue and fined twenty pounds; . . . for the second offense, shall be stigmatized by burning in the forehead with the letter B, and forty pounds. . . . and for the third offense shall suffer death without benefit of clergy.'"

THE POTATO ROT AN OLD DISEASE.—A friend sends us the following "extract from a German paper," which says that "potatoes were first introduced in Europe in 1853; 59 years after, the rot commenced; 80 years after its introduction, no good seed was to be had. In 1896, new seed was imported from Peru; 45 years after this, the rot again commenced, and in 1779 no good seed was to be had. In 1797, new seed was again imported, and it did not get into general use till 1802 or 1803." If this is a fact, we should have it fully proved, and that would prove the necessity of frequently renewing the seed from the original locality.—*N. Y. Tribune*.